

THE
CONSTITUTIONS
OF THE
FREE-MASONS.
CONTAINING THE
History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful *FRATERNITY*.

For the Use of the LODGES.



LONDON:

Printed by WILLIAM HUNTER, for JOHN SENEX at the Globe,
and JOHN HOOKE at the Flower-de-luce over-against St. Dunstan's
Church, in Fleet-street.

In the Year of Masonry — 5723
Anno Domini — 1723



Engraved by John Price in Aldersgate Street London



TO
His GRACE the DUKE of
MONTAGU.

My Lord,

BY Order of his *Grace* the
DUKE of WHARTON,
the present Right Wor-
shipful GRAND-MASTER
of the *Free-Masons*; and, as his
Deputy,

DEDICATION.

Deputy, I humbly dedicate this Book of the *Constitutions* of our ancient *Fraternity* to your *Grace*, in Testimony of your honourable, prudent, and vigilant Discharge of the Office of our **GRAND-MASTER** last Year.

I need not tell your **GRACE** what Pains our learned **AUTHOR** has taken in compiling and digesting this Book from the old *Records*, and how accurately he has compar'd and made every thing agreeable to *History* and *Chronology*, so as to render these **NEW CON-**

STITUTIONS

DEDICATION.

STITUTIONS a just and exact Account of *Masonry* from the Beginning of the World to your Grace's MASTERSHIP, still preserving all that was truly ancient and authentick in the old ones: For every Brother will be pleas'd with the Performance, that knows it had your GRACE's Perusal and Approbation, and that it is now printed for the Use of the *Lodges*, after it was approv'd by the GRAND-LODGE, when your GRACE was GRAND-MASTER. All the *Brotherhood* will ever remember the Honour your GRACE has done them,

and

DEDICATION.

and your Care for their Peace,
Harmony, and lasting Friendship:
Which none is more duly sensible
of than,

My LORD,

Your GRACES

Most oblig'd, and

Most obedient Servant,

And Faithful Brother,

J. T. DESAGULIERS.

Deputy Grand-Master.

THE
CONSTITUTION.
*History, Laws, Charges, Orders,
Regulations, and Usages,*
OF THE
Right Worshipful FRATERNITY of
Accepted Free MASONS;
COLLECTED

From their general RECORDS, and
their faithful TRADITIONS of
many Ages.

TO BE READ

At the Admission of a NEW BROTHER, when the
Master or *Warden* shall begin, or order some
other Brother to read as follows :



DAM, our first Parent, created after the
Image of God, the great Architect of the
Universe, must have had the Liberal
Sciences, particularly *Geometry*, written on
his Heart ; for even since the Fall, we find
the Principles of it in the Hearts of his Offspring, and
which, in process of time, have been drawn forth into

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a convenient Method of *Propositions*, by observing the Laws of *Proportion* taken from *Mechanism*: So that as the *Mechanical Arts* gave Occasion to the Learned to reduce the Elements of *Geometry* into Method, this noble Science thus reduc'd, is the Foundation of all those Arts, (particularly of *Masonry* and *Architecture*) and the Rule by which they are conducted and perform'd.

No doubt *Adam* taught his Sons *Geometry*, and the use of it, in the several *Arts* and *Crafts* convenient, at least, for those early Times; for *CAIN*, we find, built a *City*, which he call'd *CONSECRATED*, or *DEDICATED*, after the Name of his eldest Son *ENOCH*; and becoming the Prince of the one Half of Mankind, his Posterity would imitate his royal Example in improving both the noble Science and the useful Art.*

Nor can we suppose that *SETH* was less instructed, who being the Prince of the other Half of Mankind, and also the prime Cultivator of *Astronomy*, would take equal Care to teach *Geometry* and *Masonry* to his Offspring,

* As other Arts were also improv'd by them, viz. working in Metal by *TUBAL CAIN*, Music by *JUBAL*, Pastorage and Tent-Making by *JABAL*, which last is good Architecture.

Offspring, who had also the mighty Advantage of Adam's living among them. †

But without regarding uncertain Accounts, we may safely conclude the *old World*, that lasted 1656 Years, could not be ignorant of *Masonry*; and that both the Families of *Seth* and *Cain* erected many curious Works, until at length *Noah*, the ninth from *Seth*, was commanded and directed of God to build the *great Ark*, which, tho' of Wood, was certainly fabricated by *Geometry*, and according to the Rules of *Masonry*.

Noah, and his three Sons, *Japhet*, *Shem*, and *Ham*, all *Masons true*, brought with them over the *Flood* the Traditions and Arts of the *Ante-deluvians*, and amply communicated them to their growing Offspring; for about 101 Years after the *Flood*, we find a vast Number of 'em, if not the whole Race of *Noah*, in the Vale of *Shinar*, employ'd in building a *City* and large *Tower*, in order to make to themselves a Name,

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and

† For by some *Vestiges of Antiquity* we find one of 'em, godly *Enoch*, (who dy'd not, but was translated alive to Heaven) prophecying of the final Conflagration at the Day of Judgment (as St. Jude tells us) and likewise of the General Deluge for the Punishment of the *World* Upon 'which he erected his two large Pillars, (tho' some ascribe them to *Seth*) the one of Stone, and the other of Brick, whereon were engraven the *Liberal Sciences*, &c. And that the Stone Pillar remain'd in *Syria* until the Days of *Vespasian the Emperer*.

and to prevent their Dispersion. And tho' they carry'd
 on the Work to a monstrous Height, and by their Va-
 nity provok'd God to confound their Devices, by con-
 founding their Speech, which occasion'd their Disper-
 sion ; yet their Skill in *Masonry* is not the less to be
 celebrated, having spent above 53 Years in that pro-
 digious Work, and upon their Dispersion carry'd the
 mighty Knowledge with them into distant Parts, where
 they found the good use of it in the Settlement of
 their *Kingdoms, Commonwealths, and Dynasties*. And
 tho' afterwards it was lost in most Parts of the Earth,
 it was especially preserv'd in *Shinar* and *Affyria*, where
 N I M R O D,* the Founder of that Monarchy, after the
 Dispersion, built many splendid Cities, as *Ereck, Accad,*
 and *Calneh*, in *S H I N A R* ; from whence afterwards he
 went forth into *A S S Y R I A*, and built *Niniveh, Rebo-*
both, Caleb, and Rhesin.

In these Parts, upon the *Tygris* and *Euphrates*, after-
 wards flourish'd many learned *Priests* and *Mathema-*
ticians,

* *N I M R O D*, which signifies a *Rebel*, was the Name given him by
 the *holy Family*, and by *Moses*; but among his *Friends* in *Chaldea*, his
 proper Name was *B E L U S*, which signifies *L O R D*; and afterwards
 was worshipped as a *God* by many *Nations*, under the Name of *Bel*,
 or *Baal*, and became the *Bacchus* of the *Ancients*, or *Bar Chus*, the *Son of*
Chus.

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ticians, known by the Names of CHALDEES and MAGI, who preserv'd the good Science, *Geometry*, as the KINGS and great Men encourag'd the Royal Art. But it is not expedient to speak more plain of the Premises, except in a formed Lodge.

From hence, therefore, the Science and Art were both transmitted to latter Ages and distant Climes, notwithstanding the Confusion of Languages or Dialects, which, tho' it might help to give Rise to the Masons Faculty and ancient universal Practice of conversing without speaking, and of knowing each other at a Distance, yet hinder'd not the Improvement of *Masonry* in each Colony, and their *Communication* in their distinct National Dialect.

And, no doubt, the Royal Art was brought down to *Egypt* by MITZRAIM, the second Son of *Ham*, about six Years after the Confusion at *Babel*, and after the *Flood* 160 Years, when he led thither his Colony; (for *Egypt* is *Mitzraim* in *Hebrew*) because we find the River *Nile*'s overflowing its Banks, soon caus'd an Improvement in *Geometry*, which consequently brought *Masonry* much in request: For the ancient noble Cities, with the other magnificent Edifices of that Country, and particularly the famous PYRAMIDS, demonstrate the early Taste and Genius of that ancient Kingdom. Nay, one of those *Egyptian* PYRA-

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M I D S * is reckon'd the *First* of the *Seven Wonders* of the World, the Account of which, by Historians and Travellers, is almost incredible.

The Sacred Records inform us well that the eleven great Sons of C A N A A N (the youngest Son of *Ham*) soon fortified themselves in strong Holds, and stately walled Cities, and erected most beautiful Temples and Mansions; for when the *Israelites*, under the great *Joshua*, invaded their Country, they found it so regularly fence'd, that without the immediate Intervention of God in behalf of his peculiar People, the *Canaanites* were impregnable and invincible. Nor can we suppose less of the other Sons of *Ham*, *wiz.* *Chush*, his eldest, in *South Arabia*, and *Phut*, or *Phuts*, (now called *Fez*) in *West Africa*.

And surely the fair and gallant Posterity of J A P H E T, (the eldest Son of *Noah*) even such as travell'd into the Isles of the *Gentiles*, must have been equally skill'd in *Geometry* and *Masonry*; tho' we know little of their Transactions and mighty Works, until their original

Know-

* *The Marble Stones, brought a vast way from the Quarries of Arabia, were most of 'em 30 Foot long; and its Foundation cover'd the Ground of 700 Foot on each Side, or 2800 Foot in Compass, and 481 in perpendicular Height. And in perfecting it were employ'd every Day, for 20 whole Years, 360,000 Men, by some ancient Egyptian King, long before the *Israelites* were a People, for the Honour of his Empire, and at last to become his Tomb.*

Knowledge was almost lost by the Havock of War, and by not maintaining a due Correspondence with the polite and learned Nations; for when that Correspondence was open'd in After-Ages, we find they began to be most curious Architects.

The Posterity of S H E M had also equal Opportunities of cultivating the useful *art*, even those of 'em that planted their Colonies in the South and East of *Asia*; much more those of 'em, that in the great *Affyrian Empire*, liv'd in a separate State, or were blended with other Families: Nay, that *holy Branch* of S H E M (of whom, as concerning the Flesh, C H R I S T came) could not be unskilful in the learned Arts of *Affyria*; for A B R A M, after the Confusion at *Babel* about 268 Years, was called out of *Ur* of the *Chaldees*, where he learned *Geometry*, and the *Arts* that are perform'd by it, which he would carefully transmit to *Ishmael*, to *Isaac*, and to his Sons, by *Keturah*; and by *Isaac*, to *Esau*, and *Jacob*, and the twelve *Patriarchs*: Nay, the *Jews* believe that A B R A M also instructed the *Egyptians* in the *Affyrian Learning*.

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Indeed, the select Family long used *Military Architecture* only, as they were Sojourners among Strangers; but before the 430 Years of their *Peregrination* were expired, even about 86 Years before their *Exodus*, the Kings of *Egypt* forc'd most of them to lay down their *Shepherds Instruments*, and *Warlike Accoutrements*, and.

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and train'd them to another sort of Architecture in *Stone* and *Brick*, as holy Writ, and other Histories, acquaint us; which God did wisely over-rule, in order to make them good *Masons* before they posses'd the promis'd Land, then famous for most curious *Masonry*.

And while marching to *Canaan*, thro' *Arabia*, under *Moses*, God was pleased to inspire **B E Z A L E E L**, of the Tribe of *Judah*, and **A H O L I A B**, of the Tribe of *Dan*, with Wisdom of Heart for erecting that most glorious Tent, or *Tabernacle*, wherein the *SHECHINAH* resided; which, tho' not of Stone or Brick, was framed by *Geometry*, a most beautiful Piece of Architecture, (and prov'd afterwards the Model of *Solomon's Temple*) according to the Pattern that God had shewn to *Moses* in the Mount; who therefore became the **G E N E R A L M A S T E R - M A S O N**, as well as King of *Jeffurun*, being well skill'd in all the *Egyptian* Learning, and divinely inspir'd with more sublime Knowledge in *Masonry*.

So that the *Israelites*, at their leaving *Egypt*, were a whole Kingdom of *Masons*, well instructed, under the Conduct of their **G R A N D M A S T E R M O S E S**, who often marshall'd them into a regular and *general Lodge*, while in the Wilderness, and gave them wise *Charges*, *Orders*, &c. had they been well observ'd! But no more of the Premises must be mention'd.

And

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And after they were possess'd of *Canaan*, the *Israelites* came not short of the old Inhabitants in *Masonry*, but rather vastly improv'd it, by the special Direction of Heaven; they fortify'd better, and improv'd their City-Houses and the Palaces of their Chiefs, and only fell short in *sacred Architecture* while the *Tabernacle* stood, but no longer; for the finest *sacred Building* of the *Canaanites* was the *Temple of Dagon* in *Gaza* of the *Philistines*, very magnificent, and capacious enough to receive 5000 People under its Roof, that was artfully supported by two *main Columns*; * and was a wonderful Discovery of their mighty Skill in true *Masonry*, as must be own'd.

But *Dagon's Temple*, and the finest Structures of *Tyre* and *Sidon*, could not be compared with the ETERNAL God's Temple at *Jerusalem*, begun and finish'd, to the Amazement of all the World, in the short space of *seven Years and six Months*, by that wisest Man and most glorious King of *Israel*, the *Prince of Peace and Architecture*, **S O L O M O N** (the Son of *David*, who

B

was

* By which the glorious **S A M P S O N** pull'd it down upon the *Lords of the Philistines*, and was also intangled in the same Death which he drew upon his *Enemies* for putting out his Eyes, after he had reveal'd his *Secrets* to his *Wife*, that betray'd him into their *Hands*; for which *Weakness* he never had the Honour to be number'd among *Masons*: But it is not convenient to write more of this.

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was refused that Honour for being a Man of Blood) by divine Direction, without the Noise of Work-mens Tools, though there were employ'd about it no less than 3,600 *Princes*,* or *Master-Masons*, to conduct the Work according to *Solomon's Directions*, with 80,000 *Hewers of Stone* in the Mountain, or *Fellow Craftsmen*, and 70,000 *Labourers*, in all — 153,600 besides the Levy under *Adoniram* to work in the Mountains of *Lebanon* by turns with the *Sidonians*, viz. 30,000

being in all 183,600

for which great Number of ingenious Masons, *Solomon* was much oblig'd to *Hiram*, or *Huram*, King of *Tyre*, who sent his Masons and Carpenters to *Jerusalem*,

* In 1 Kings v. 16. they are call'd *חָרוֹדִים* Harodim, *Rulers or Provosts* assisting King Solomon, who were set over the Work, and their Number there is only 3,300. But 2 Chron. ii. 18. they are called *מִנְצְחִים* Menatzhim, *Overseers and Comforters of the People in Working*, and in Number 3,600; because either 300 might be more curious Artists, and the Overseers of the said 3,300, or rather, not so excellent, and only Deputy-Masters, to supply their Places in case of Death or Absence, that so there might be always 3,300 acting Masters compleat; or else they might be the Overseers of the 70,000 *לְאַשְׁתָּה* Sabbath, *Men of Burden*, or *Labourers*, who were not Masons, but served the 80,000 *לְאַשְׁתָּה* Sabbath, *Men of Hewing*, called also *גְּבִילִים* Ghiblim, *Stone-Cutters and Sculpturers*; and also *Bonai*, *בְּנִים* Builders in Stone, part of which belong'd to Solomon, and part to Hiram, King of Tyre, 1 Kings v. 18.

salem, and the Firs and Cedars of Lebanon to Joppa, the next Sea-port.

But above all, he sent his Namesake HIRAM, or *Huram*, the most accomplish'd Mason upon Earth.*

B 2

And

* *We read (2 Chron. ii. 13.) HIRAM, King of Tyre, (called there Huram) in his Letter to King SOLOMON, says, I have sent a cunning Man, אבִ חуָרָם אֶבֶן le Huram Abhi, not to be translated according to the vulgar Greek and Latin, Huram my Father, as if this Architect was King HIRAM's Father; for his Description, ver. 14. refutes it, and the Original plainly imports, Huram of my Father's, viz. the Chief Master-Mason of my Father, King ABIBALUS; (who enlarg'd and beautify'd the City of Tyre, as ancient Histories inform us, whereby the Tyrians at this time were most expert in Masonry) tho' some think HIRAM the King might call Hiram the Architect Father, as learned and skillful Men were wont to be call'd of old Time; or as Joseph was call'd the Father of PHARAOH; and as the same Hiram is call'd Solomon's FATHER, (2 Chron. iv. 16.) where 'tis said*

עַשְׂתָּה חָרָם אֶבֶן לְמַלְכֵךְ
Shelomoh Ianimelech Abif Churam glnasah,
Did Huram, his Father, make to King Solomon.

But the Difficulty is over at once, by allowing the Word Abif to be the Surname of Hiram the Mason, called also (Chap. ii. 13.) Hiram Abi, as here Hiram Abif; for being so amply describ'd, (Chap. ii. 14.) we may easily suppose his Surname would not be conceal'd: And this Reading makes the Sense plain and compleat, viz. that HIRAM, King of Tyre, sent to King Solomon his Namesake HIRAM ABIF, the Prince of Architects, describ'd (1 Kings vii. 14.) to be a Widow's Son of the Tribe of Napthali; and in (2 Chron. ii. 14.) the said King of Tyre calls him the Son of a Woman of the Daughters of Dan; and in both Places, that his Father was a Man of Tyre; which Difficulty is remov'd,

by

And the prodigious Expence of it also enhaunceth its Excellency; for besides King *David*'s vast Preparations, his richer Son *S O L O M O N*, and all the wealthy *Israelites*, and the Nobles of all the neighbouring Kingdoms, largely contributed towards it in Gold, Silver, and rich Jewels, that amounted to a Sum almost incredible.

Nor do we read of any thing in *Canaan* so large, the Wall that inclos'd it being 7700 Foot in Compass; far

by supposing his Mother was either of the Tribe of Dan, or of the Daughters of the City called Dan in the Tribe of Naphthali, and his deceased Father had been a Naphthelite, whence his Mother was call'd a Widow of Naphthali; for his Father is not call'd a Tyrian by Descent, but a Man of Tyre by Habitation; as Obed Edom the Levite is call'd a Gittite by living among the Gittites, and the Apostle Paul a Man of Tarsus. But supposing a Mistake in Transcribers, and that his Father was really a Tyrian by Blood, and his Mother only of the Tribe either of Dan or of Naphthali, that can be no Bar against allowing of his vast Capacity; for as his Father was a Worker in Brass, so he himself was fill'd with Wisdom and Understanding, and Cunning to work all Works in Brass: And as King *S O L O M O N* sent for him, so King *H I R A M*, in his Letter to Solomon, says, And now I have sent a cunning Man, endued with Understanding, skilful to work in Gold, Silver, Brass, Iron, Stone, Timber, Purple, Blue, fine Linnen and Crimson; also to grave any manner of Graving, and to find out every Device which shall be put to him, with thy cunning Men, and with the cunning Men of my Lord *D a v i d* thy Father. This divinely inspired Workman maintain'd this Character in erecting the Temple, and in working the Utensils thereof, far beyond the Performances of *Aholiab* and *Bezaleel*, being also universally capable of all sorts of Masonry.

far less any holy Structure fit to be nam'd with it, for exactly proportion'd and beautiful Dimensions, from the magnificent *Porch* on the *East*, to the glorious and reverend *Sanctum Sanctorum* on the *West*, with most lovely and convenient Apartments for the *Kings* and *Princes*, *Priests* and *Levites*, *Israelites*, and *Gentiles* also; it being an House of Prayer for all Nations, and capable of receiving in the *Temple proper*, and in all its Courts and Apartments together, no less than 300,000 People, by a modest Calculation, allowing a square Cubit to each Person.

And if we consider the 1453 *Columns* of *Parian* *Marble*, with twice as many *Pillasters*, both having glorious *Capitals* of several Orders, and about 2246 *Windows*, besides those in the *Pavement*, with the unspeakable and costly *Decorations* of it within; (and much more might be said) we must conclude its Prospect to transcend our *Imagination*; and that it was justly esteem'd by far the finest Piece of *Masonry* upon Earth before or since, and the chief *Wonder* of the World; and was dedicated, or consecrated, in the most solemn manner, by *King S O L O M O N*.

But leaving what must not, and indeed cannot, be communicated by Writing, we may warrantably affirm, that however ambitious the *Heathen* were in cultivating of the *Royal Art*, it was never perfected, until God condescended to instruct his peculiar *People* in rearing the above-mention'd stately *Tent*, and in building

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at

at length this gorgeous *House*, fit for the special *Re-*
fulgence of his *Glory*, where he dwelt between the
Cherubims on the *Mercy-Seat*, and from thence gave
them frequent oraculous *Responses*.

This most sumptuous, splendid, beautiful, and glo-
rious *Edifice*, attracted soon the inquisitive *Artists* of
all *Nations* to spend some time at *Jerusalem*, and sur-
vey its peculiar *Excellencies*, as much as was allow'd
to the *Gentiles*; whereby they soon discover'd, that all
the *World*, with their joint *Skill*, came far short of the
Israelites, in the *Wisdom* and *Dexterity* of *Architec-*
ture, when the *wise King Solomon* was *GRAND*
MASTER of the *Lodge* at *Jerusalem*, and the *learned*
King Hiram was *GRAND MASTER* of the
Lodge at *Tyre*, and the *inspired Hiram Abif* was
Master of Work, and *Masonry* was under the imme-
diately Care and Direction of Heaven, when the *Noble*
and the *Wise* thought it their *Honour* to be assisting to
the *ingenious Masters* and *Craftsmen*, and when the
Temple of the *TRUE GOD* became the *Wonder* of
all *Travellers*, by which, as by the most perfect *Pattern*,
they corrected the *Architecture* of their own *Country*
upon their *Return*.

So that after the *Erection* of *Solomon's Temple*, *Ma-*
sonry was improv'd in all the neighbouring *Nations*;
for the many *Artists* employ'd about it, under *Hiram*
Abif, after it was finish'd, dispers'd themselves into
Syria, *Mesopotamia*, *Affyria*, *Chaldea*, *Bablonia*, *Me-*
dia,

dia, Persia, Arabia, Africa, Lesser Asia, Greece, and other Parts of Europe, where they taught this liberal Art to the free born Sons of eminent Persons, by whose Dexterity the Kings, Princes, and Potentates, built many glorious Piles, and became the G R A N D M A s-
T E R S, each in his own Territory, and were emulous of excelling in this *Royal Art*; nay, even in I N D I A, where the Correspondence was open, we may conclude the same: But none of the Nations, nor all together, could rival the *Israelites*, far less excel them, in *Ma-
sonry*; and their *Temple* remain'd the constant Pattern.*

Nay,

* For tho' the Temple of Diana at Ephesus is suppos'd to have been first built by some of Japhet's Posterity, that made a Settlement in Jonia about the Time of Moses; yet it was often demolis'd, and then rebuilt for the sake of Improvements in Masonry; and we cannot compute the Period of its last glorious Erection (that became another of the Seven Wonders of the World) to be prior to that of Solomon's Temple; but that long afterwards the Kings of Lesser Asia join'd, for 220 Years, in finishing it, with 107 Columns of the finest Marble, and many of 'em with most exquisite Sculpture (each at the Expence of a King, by the Master-Masons DRESIPHON and ARCHIPHON) to support the planked Cieling and Roof of pure Cedar, as the Doors and Linings were of Cypres: Whereby it became the Mistress of Lesser Asia, in Length 425 Foot, and in Breadth 220 Foot: Nay, so admirable a Fabrick, that XERXES left it standing when he burnt all the other Temples in his Way to Greece; tho' at last it was set on Fire and burnt down by a vile Fellow, only for the Lust of being talk'd of, on the very Day ^{3648.} _{356.} that ALEXANDER the Great was born.

Ante Ch.

Nay, the GRAND MONARCH NEBUCHADNEZAR could never, with all his unspeakable Advantages, carry up his *Masonry* to the beautiful Strength and Magnificence of the *Temple Work*, which he had, in warlike Rage, burnt down, after it had remain'd in Splendor 416 Years from its *Consecration*. For after his Wars were over, and general Peace proclaim'd, he set his Heart on *Architecture*, and became the GRAND MASTER-MASON; and having before led captive the ingenious Artists of *Judea*, and other conquer'd Countries, he rais'd indeed the largest Work upon Earth, even the Walls * and City, the Palaces and Hanging

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* In Thickness 87 Foot, in Height 350 Foot, and in Compass 480 Furlongs, or 60 British Miles in an exact Square of 15 Miles a Side, built of large Bricks, cemented with the hard Bitumen of that old Vale of Shinar, with 100 Gates of Brass, or 25 a-side, and 250 Towers ten Foot higher than the Walls.

From the said 25 Gates in each Side went 25 Streets in strait Lines, or in all 50 Streets, each 15 Miles long, with four half Streets next the Walls, each 200 Foot broad, as the entire Streets were 150 Foot broad; And so the whole City was thus cut out into 676 Squares, each being 2 Miles and $\frac{1}{2}$ in Compass; round which were the Houses built three or four Stories high, well adorn'd, and accommodated with Yards, Gardens, &c. A Branch of the Euphrates run thro' the Middle of it, from North to South, over which, in the Heart of the City, was built a stately Bridge, in Length a Furlong, and thirty Foot in Breadth, by wonderful Art, for supplying the Want of a Foundation in the River. At the two Ends of this Bridge were two magnificent Palaces, the Old Palace, the Seat of ancient

Hanging-Gardens, the Bridge and Temple of BABYLON, the Third of the Seven Wonders of the World, tho' vastly inferior, in the sublime Perfection of Masonry, to the holy, charming, lovely Temple of GOD. But as the Jewish Captives were of special use to NEBUCHADNEZZAR in his glorious Buildings, so being

ancient Kings, at the East End, upon the Ground of four Squares; and the New Palace at the West End, built by Nebuchadnezzar, upon the Ground of nine Squares, with Hanging-Gardens (so much celebrated by the Greeks) where the loftiest Trees could grow as in the Fields, erected in a Square of 400 Foot on each Side, carried up by Terraces, and sustain'd by vast Arches built upon Arches, until the highest Terrace equal'd the Height of the City-Walls, with a curious Aqueduct to water the whole Gardens. Old Babel improv'd, stood on the East Side of the River, and the New Town on the West Side, much larger than the Old, and built in order to make this Capital exceed old Niniveh, tho' it never had so many Inhabitants by one Half. The River was begirt with Banks of Brick, as thick as the City Walls, in Length twenty Miles, viz. fifteen Miles within the City, and two Miles and a half above and below it, to keep the Water within its Channel; and each Street that cross'd the River had a brasen Gate leading down to the Water on both Banks; and West of the City was a prodigious Lake, in Compas: 160 Miles, with a Canal from the River into it, to prevent Inundations in the Summer.

In the Old Town, was the Old Tower of BABEL, at the Foundation a Square of half a Mile in Compas:, consisting of eight square Towers built over each other, with Stairs on the out-side round it, going up to the Observatory on the Top, 600 Foot high (which is 19 Foot higher than the biggest Pyramid) whereby they became the first Astronomers. And in the

being thus kept at work, they retain'd their great Skill in *Masonry*, and continu'd very capable of rebuilding the holy *Temple* and *City* of *SALEM* upon its old Foundations, which was order'd by the Edict or Decree of the **GRAND CYRUS**, according to God's Word, that had foretold his Exaltation and this Decree: And

A. M.
3 4 6 8.
5 3 6.
Ante Ch.

CYRUS

Rooms of the Grand Tower, with arched Roofs, supported by Pillars 75 Foot high, the idolatrous Worship of their God BELUS was perform'd, till now, that this mighty Mason and Monarch erected round this ancient Pile a Temple of two Furlongs on every Side, or a Mile in compass; where he lodg'd the sacred Trophies of SOLOMON'S Temple, and the golden Image 90 Foot high, that he had consecrated in the Plains of Dura, as were formerly in the Tower lodg'd many other golden Images, and many precious things, that were afterwards all seiz'd by XERXES, and amounted to above 21 Millions Sterling.

And when all was finish'd, King NEBUCHADNEZZAR walking in State in his Hanging-Gardens, and from thence taking a Review of the whole City, proudly boasted of this his mighty Work; saying, Is not this Great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty? but had his Pride immediately rebuk'd by a Voice from Heaven, and punish'd by brutal Madness for seven Years, until he gave Glory to the God of Heaven, the Omnipotent Architect of the Universe, which he publish'd by a Decree thro' all his Empire, and dy'd next Year, before his GREAT BABYLON was little more than half inhabited (tho' he had led many Nations captive for that purpose); nor was it ever fully peopled; for in 25 Years after his Death, the GRAND CYRUS conquer'd it, and remov'd the Throne to Shushan in PERSIA.

CYRUS having constituted ZERUBBABEL, the Son of Salathiel (of the Seed of David, by Nathan, the Brother of Solomon, whose Royal Family was now extinct) the Head, or Prince of the *Captivity*, and the Leader of the Jews and *Israelites* returning to *Jerusalem*, they began to lay the Foundation of the SECOND TEMPLE, and would have soon finish'd it, if CYRUS had liv'd; but at length they put on the *Cape-Stone*, in the 6th Year of DARIUS, the Persian Monarch, when it was dedicated with Joy, and many great Sacrifices, by ZERUBBABEL the Prince and General *Master-Mason* of the Jews, about 20 Years after the Decree of the *Grand Cyrus*. And tho' this Temple of ZERUBBABEL came far short of *Solomon's Temple*, was not so richly adorn'd with Gold and Diamonds, and all manner of precious Stones, nor had the *Shechinah* and the holy Relicks of *Moses* in it, &c. yet being rais'd exactly upon *Solomon's* Foundation, and according to his Model, it was still the most regular, symmetrical, and glorious Edifice in the whole World, as the Enemies of the *Jews* have often testify'd and acknowledg'd.

A.M.
3489.
515.
Ante Ch.

At length the ROYAL ART was carry'd into *Greece*, whose Inhabitants have left us no Evidence of such Improvements in Masonry, prior to *Solomon's*

C 2 Temple; *

Temple; * for their most ancient Buildings, as the Citadel of *Athens*, with the *Parthenion*, or Temple of *Minerva*, the Temples also of *Theseus*, of *Jupiter Olympius*, &c. their *Porticos* also, and *Forums*, their *Theatres* and *Gymnasiums*, their public *Halls*, curious *Bridges*, regular *Fortifications*, stout *Ships of War*, and stately *Palaces*, were all erected after the Temple of *Solomon*, and most of them even after the Temple of *Zerubbabel*.

Nor do we find the *Grecians* arriv'd to any considerable Knowledge in *Geometry*, before the Great *Thales Milesius*, the Philosopher, who dy'd in the Reign of *Bellshazzar*, and the Time of the *Jewish Captivity*. But his Scholar, the Greater *Pythagoras*, prov'd the Author of the 47th *Proposition* of *Euclid's* first

A. M.
3457.
547.
Ante Ch.

* The Grecians having been long degenerated into *Barbary*, forgetting their original Skill in *Masonry*, (which their Fore-fathers brought from *Affyria*) by their frequent Mixtures with other barbarous Nations, their mutual Invasions, and wasting bloody Wars; until by travelling and corresponding with the *Asiaticks* and *Egyptians*, they review'd their Knowledge in *Geometry* and *Masonry* both, though few of the Grecians had the Honour to own it.

first Book, which, if duly observ'd, is the Foundation of all Masonry, sacred, civil, and military.*

The People of *Lesser Asia* about this Time gave large Encouragement to Masons for erecting all sorts of sumptuous Buildings, one of which must not be forgot, being usually reckon'd the Fourth of the Seven Wonders of the World, *viz.* the *Mausoleum*, or Tomb of *Mausolus* King of *Caria*, between *Lycia* and *Ionia*, at *Halicarnassus*, on the Side of Mount *Taurus* in that Kingdom, at the Command of *ARTEMISIA* his mournful Widow, as the splendid Testimony of her Love to him, builte of the most curious Marble, in Circuit 411 Foot, in Height 25 Cubits, surrounded with 26 Columns of the most famous Sculpture, and the whole open on all Sides, with Arches 73 Foot wide, perform'd by the four principal *Master-Masons* and *Engravers* of those Times,

A. M.
3631.
3332.
Ante Ch.

viz.

* *PYTHAGORAS* travell'd into Egypt the Year that *Thales* dy'd, and living there among the Priests 22 Years, became expert in Geometry, and in all the Egyptian Learning, until he was captivated by *Cambyses* King of Persia, and sent to Babylon, where he was much conversant with the Chaldean MAGI, and the learned Babylonians, from whom he borrow'd great Knowledge, that render'd him very famous in Greece and Italy, where afterwards he flourish'd and dy'd; when *Mordecai* was the prime Minister of State to *Anashuerus* King of Persia, and ten Years after *ZERUBBABEL'S* Temple was finish'd.

A. M.
3479.
525.
Ante Ch.

A. M.
3498.
506.
Ante Ch.

viz. the East Side by *Scopas*, the West by *Leochares*, the North by *Briax*, and the South by *Timotheus*.

But after *P Y T H A G O R A S*, *Geometry* became the darling Study of *Greece*, where many learned Philosophers arose, some of whom invented sundry Propositions, or Elements of *Geometry*, and reduc'd them to the use of the mechanical Arts. * Nor need we doubt that Masonry kept pace with *Geometry*; or rather, always follow'd it in proportion'd gradual Improvements, until the wonderful *E U C L I D* of *Tyre* flourish'd at *Alexandria*; who gathering up the scatter'd Elements of *Geometry*, digested them into a Method that was never yet mended, (and for which his Name will be ever celebrated) under the Patronage of *P T O L O M E U S*, the Son of *Lagus* King of *Egypt*, one of the immediate Successors of *Alexander the Great*.

And

* Or borrow'd from other Nations their pretended Inventions, as *Anaxagoras*, *Oenopides*, *Briso*, *Antiphio*, *Democritus*, *Hippocrates*, and *Theodorus Cyrenæus*, the Master of the divine *P L A T O*, who amplify'd *Geometry*, and publish'd the Art *Analytic*; from whose Academy came forth a vast Number, that soon dispers'd their Knowledge to distant Parts, as *Leodamus*, *Theætetus*, *Archytas*, *Leon*, *Eudoxus*, *Menaichmus*, and *Xenocrates*, the Master of *Aristotle*, from whose Academy also came forth *Eudemus*, *Theophrastus*, *Aristoxenus*, *Uidorus*, *Hypicles*, and many others.

A. M.
3100.
304.
Ante Ch.

And as the noble Science came to be more methodically taught, the *Royal Art* was the more generally esteem'd and improv'd among the *Grecians*, who at length arriv'd to the same Skill and Magnificence in it with their Teachers the *Asiatics* and *Egyptians*.

The next King of *Egypt*, **P**TOLOMEUS **P**HILADELPHUS, that great Improver of the liberal Arts, and of all useful Knowledge, who gather'd the greatest Library upon Earth, and had the *Old Testament* (at least the *Pentateuch*) first translated into *Greek*, became an excellent *Architec^t*, and **G**ENERAL **M**ASTER-**M**ASON, having, among his other great Buildings, erected the famous **T**OWER of **P**HAROS,* the Fifth of the Seven Wonders of the World.

A. M.
3148.
256.
Ante Ch.

We

* On an Island near Alexandria, at one of the Mouths of the Nile, of wonderful Height and most cunning Workmanship, and all of the finest Marble; and it cost 800 Talents, or about 480,000 Crowns, The Master of Work, under the King, was Sistratus, a most ingenious Mason; and it was afterwards much admir'd by Julius Cæsar, who was a good Judge of most Things, though chiefly conversant in War and Politicks. It was intended as a Light-House for the Harbour of Alexandria, from which the Light-Houses in the Mediterranean were often call'd Pharos. Though some, instead of this, mention, as the Fifth Wonder, the great OBEISK of Semiramis, 150 Foot high, and 24 Foot square at Bottom, or 90 Foot in Circuit at the Ground, all one entire Stone, rising pyramidically, brought from Armenia to Babylon about the Time of the Siege of Troy, if we may believe the History of SEMIRAMIS.

We may readily believe, that the *African Nations*, even to the *Atlantick Shore*, did soon imitate *Egypt* in such Improvements, though History fails, and there are no Travellers encourag'd to discover the valuable Remains in Masonry of those once renowned Nations.

Nor should we forget the learned *Island of Sicily*, where the prodigious Geometrician *Archimedes* did flourish, * and was unhappily slain when *Syracuse* was taken by *Marcellus*, the *Roman General*: For from *Sicily*, as well as from *Greece*, *Egypt*, and *Asia*, the ancient *Romans* learnt both the *SCIENCE* and the *ART*, what they knew before being either mean or irregular; but as they subdu'd the Nations, they made mighty Discoveries in both; and, like wise Men, led captive, not the Body of the People, but the Arts and Sciences, with the most eminent Professors and Practitioners, to *Rome*; which thus became the *Center of Learning*, as well as of imperial Power, until they advanc'd to their *Zenith of Glory*, under *AUGUSTUS CÆSAR*, (in whose Reign was born *God's MESSIAH*, the great

A. M.
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Ante Ch.

A. M.
4 0 0 4.

* While *ERATOSTHENES* and *CONON* flourisht in *Greece*, who were succeeded by the excellent *APOLLONIUS* of *Perga*, and many more before the Birth of Christ, who, though not working Masons, yet were good Surveyors; or, at least, cultivated Geometry, which is the solid Basis of true Masonry, and its Rule.

great Architect of the Church) who having laid the World quiet, by proclaiming universal Peace, highly encourag'd those dexterous Artists that had been bred in the *Roman Liberty*, and their learned Scholars and Pupils; but particularly the great *Vitruvius*, the Father of all true Architects to this Day.

Therefore it is rationally believ'd, that the glorious *Augustus* became the *Grand-Master* of the Lodge at *Rome*, having, besides his patronizing *Vitruvius*, much promoted the Welfare of the *Fellow-Craftsmen*, as appears by the many magnificent Buildings of his Reign, the Remains of which are the Pattern and Standard of *true Masonry* in all future Times, as they are indeed an Epitome of the *Asiatic, Egyptian, Grecian, and Sicilian Architecture*, which we often express by the Name of the *Augustan Style*, and which we are now only endeavouring to imitate, and have not yet arriv'd to its Perfection.

The *old Records* of Masons afford large Hints of their *Lodges*, from the Beginning of the World, in the polite Nations, especially in Times of Peace, and when the Civil Powers, abhorring Tyranny and Slavery, gave due Scope to the bright and free Genius of their happy Subjects; for then always Masons, above all other Artists, were the Favourites of the Eminent, and became necessary for their grand Undertakings in any sort

sort of Materials, not only in Stone, Brick, Timber, Plaister; but even in Cloth or Skins, or whatever was us'd for Tents, and for the various sorts of *Architecture*.

Nor should it be forgot, that *Painters* also, and *Statuaries*, * were always reckon'd good *Masons*, as much as *Builders*, *Stone-cutters*, *Bricklayers*, *Carpenters*, *Joiners*, *Upholders* or *Tent-Makers*, and a vast many other *Craftsmen* that could be nam'd, who perform according to *Geometry*, and the Rules of *Building*; though

* For it was not without good Reason, the *Ancients* thought that the Rules of the beautiful Proportions in Building were copied, or taken from the Proportions of the Body natural: Hence **PHIDIAS** is reckon'd in the Number of ancient *Masons*, for erecting the Statue of the Goddess Nemesis at Rhaminus, 10 Cubits high; and that of **Minerva** at Athens, 26 Cubits high; and that of **JUPITER OLYMPIUS**, sitting in his Temple in Achaia, between the Cities of Elis and Pisa, made of innumerable small Pieces of *Porphyry*, so exceeding grand and proportion'd, that it was reckon'd one of the Seven Wonders, as the famous **COLOSSUS** at Rhodes was another, and the greatest Statue that ever was erected, made of *Metal*, and dedicated to the **SUN**, 70 Cubits high, like a great Tower at a distance, at the Entry of an Harbour, striding wide enough for the largest Ships under sail, built in 12 Years by **CARES**, a famous *Mason* and *Statuary* of Sicyon, and Scholar to the great **Lysippus** of the same Fraternity. This mighty **COLOSSUS**, after standing 56 Years, fell by an *Earthquake*, and lay in Ruines, the Wonder of the World, till Anno Dom. 600, when the *Soldan* of Egypt carry'd off its Relicks, which loaded 900 Camels.

though none since HIRAM ABIF has been renown'd for *Cunning* in all parts of Masonry: And of this enough.

But among the Heathen, while the noble Science *Geometry* * was duly cultivated, both before and after the Reign of *Augustus*, even till the Fifth *Century* of the Christian *Æra*, Masonry was had in great Esteem and Veneration: And while the *Roman Empire* continu'd in its Glory, the Royal Art was carefully propagated, even to the *Ultima Thule*, and a *Lodge* erected in almost every *Roman Garrison*; whereby they generously communicated their *Cunning* to the northern and western Parts of *Europe*, which had grown barbarous before the *Roman Conquest*, though we know not certainly how long; because some think there are a few *Remains* of good Masonry before that *Period* in some Parts of *Europe*, raised by the original Skill that the first Colonies brought with them, as the *Celtic Edifices*, erected by the ancient *Gauls*, and by the ancient *Britains*

* By Menelaus, Claudius, Ptolomeus, (who was also the Prince of Astronomers) Plutarch, Eutocius (who recites the Inventions of Philo, Diocles, Nicomedes, Sphorus, and Heron the learned Mechanick) Ktesibius also, the Inventer of Pumps (celebrated by Vitruvius, Proclus, Pliny, and Athenaeus) and Geminus, also equall'd by some to Euclid; so Diophantus, Nicomachus, Serenus, Proclus, Pappus, Theon, &c. all Geometricians, and the illustrious Cultivators of the mechanical Art.

Britains too, who were a Colony of the Celtes, long before the Romans invaded this Island. *

But when the **GOTH S** and **VANDAL S**, that had never been conquer'd by the *Romans*, like a general Deluge, over-ran the **ROMAN EMPIRE**, with warlike Rage and gross Ignorance they utterly destroy'd many of the finest Edifices, and defac'd others, very few escaping; as the *Asiatic* and *African* Nations fell under the same Calamity by the Conquests of the **MAHOMETANS**, whose grand Design is only to convert the World by Fire and Sword, instead of cultivating the Arts and Sciences.

An. Dom.
448.

Thus, upon the Declension of the *Roman Empire*, when the *British Garrisons* were drain'd, the **ANGLES** and other lower **SAXONS**, invited by the *ancient BRITONS* to come over and help them against the **SCOTS** and **PICTS**,

* *The Natives within the Roman Colonies might be first instructed in building of Citadels and Bridges, and other Fortifications necessary; and afterwards, when their Settlement produc'd Peace, and Liberty, and Plenty, the Aborigines did soon imitate their learned and polite Conquerors in Masonry, having then Leisure and a Disposition to raise magnificent Structures. Nay, even the Ingenious of the neighbouring Nations not conquer'd, learnt much from the Roman Garrisons in Times of Peace and open Correspondence, when they became emulous of the Roman Glory, and thankful that their being conquer'd was the means of recovering them from ancient Ignorance and Prejudice, when they began to delight in the Royal Art.*

Picts, at length subdu'd the South Part of this Island, which they call'd *England*, or Land of the *Angles*; who being a-kin to the *Goths*, or rather a sort of *Vandals*, of the same warlike Disposition, and as ignorant Heathens, encourag'd nothing but War, till they became Christians; and then too late lamented the Ignorance of their Fathers in the great Loss of *Roman Masonry*, but knew not how to repair it.

Yet becoming a free People (as the old *Saxon Laws* testify) and having a Disposition for *Masonry*, they soon began* to imitate the *Asiatics*, *Grecians*, and *Romans*, in erecting of Lodges and encouraging of

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* No doubt several Saxon and Scotch Kings, with many of the Nobility, great Gentry, and eminent Clergy, became the Grand Masters of those early Lodges, from a mighty Zeal then prevalent for building magnificent Christian Temples; which would also prompt them to enquire after the Laws, Charges, Regulations, Customs, and Usages, of the ancient Lodges, many of which might be preserv'd by Tradition, and all of them very likely in those Parts of the British Islands that were not subdu'd by the Saxons, from whence in time they might be brought, and which the Saxons were more fond of, than careful to revive Geometry and Roman Masonry; as many in all Ages have been more curious and careful about the Laws, Forms, and Usages of their respective Societies, than about the ARTS, and SCIENCES thereof.

But neither what was convey'd, nor the Manner how, can be communicated by writing; as no Man indeed can understand it without the Key of a Fellow Craft.

Masons; being taught, not only from the faithful Traditions and valuable Remains of the BRITONS, but even by foreign Princes, in whose Dominions the Royal Art had been preserv'd much from Gothic Ruins, particularly by CHARLES MARTELL King of France, who, according to the old Records of Masons, sent over several expert Crafts-men and learned Architects into England, at the Desire of the Saxon Kings: So that during the Heptarchy, the Gothic Architecture was as much encourag'd here, as in other Christian Lands.

AN. DOM.
832. And though the many Invasions of the DANES
occasion'd the Loss of many Records, yet in Times of
Truce or Peace they did not hinder much the good Work,
though not perform'd according to the *Augustan Stile*;
nay, the vast Expence laid out upon it, with the cu-
rious Inventions of the Artists to supply the *Roman*
Skill, doing the best they could, demonstrate their
Esteem and Love for the *Royal Art*, and have ren-
der'd the GOTHIC BUILDINGS venerable, tho'
not imitable by those that relish the *ancient Archi-
tecture*.

AN. DOM.
1066. And after the *Saxons* and *Danes* were conquer'd by
the *NORMANS*, as soon as the Wars ended and
Peace was proclaim'd, the *Gothic* Masonry was en-
courag'd,

courag'd, even in the Reign of the Conqueror, * and of his Son King WILLIAM Rufus, who built Westminster-Hall; the largest one Room perhaps in the Earth.

Nor did the *Barons Wars*, nor the many bloody Wars of the subsequent *Norman Kings*, and their contending Branches, much hinder the most sumptuous and lofty Buildings of those Times, rais'd by the great *Clergy*, (who enjoying large Revenues, could well bear the Expence) and even by the *Crown* too; for we read King EDWARD III. had an Officer call'd the King's *Free-Mason*, or *General-Surveyor* of his Buildings, whose Name was HENRY YEVILLE, employ'd by that King to build several Abbies, and St. STEPHEN's <sup>About
An. Dom.
1362.</sup> CHAPPEL at *Westminster*, where the House of Commons now sit in Parliament.

But for the further Instruction of *Candidates* and younger Brethren, a certain Record of *Free-Masons*, written in the Reign of King EDWARD IV. of the *Norman Line*, gives the following Account, *viz.* <sup>About
An. Dom.
1475.</sup>

That

* William the Conqueror built the Tower of LONDON, and many strong Castles in the Country, with several religious Edificer, whose Example was follow'd by the Nobility and Clergy, particularly by Roger de Montgomery Earl of Arundel, the Archbishop of York, the Bishop of Durham, and GUNDULPH Bishop of Rochester, a mighty Architect.

That though the ancient Records of the Brotherhood in England were many of them destroy'd or lost in the Wars of the Saxons and Danes, yet King ATHELSTAN, (the Grandson of King ALFRED the Great, a mighty Architect) the first anointed King of England, and who translated the Holy Bible into the Saxon Tongue, when he had brought the Land into Rest and Peace, built many great Works, and encourag'd many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserv'd since the Roman Times, who also prevail'd with the King to improve the CONSTITUTION of the English Lodges according to the foreign Model, and to increase the Wages of working Masons.

That the said King's youngest Son, Prince EDWIN, being taught Masonry, and taking upon him the Charges of a M A S T E R - M A S O N, for the Love he had to the said Craft, and the honourable Principles whereon it is grounded, purchased a free Charter of King Athelstan his Father, for the Masons having a Correction among themselves, (as it was anciently express'd) or a Freedom and Power to regulate themselves, to amend what might happen amiss, and so hold a yearly Communi-cation and General Assembly.

That accordingly Prince EDWIN summoned all the Masons in the Realm to meet him in a Congregation at

About
An. Dom.
930.

at York, who came and composed a General Lodge, of which he was GRAND M A S T E R ; and having brought with them all the Writings and Records extant, some in Greek, some in Latin, some in French, and other Languages, from the Contents thereof that Assembly did frame the C O N S T I T U T I O N and Charges of an English Lodge, made a Law to preserve and observe the same in all time coming, and ordain'd good Pay for working Masons, &c.

That in process of time, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with Consent of the L O R D S of the Realm, (for most great Men were then Masons) ordain'd, that for the future, at the Making or Admission of a Brother, the C O N S T I T U T I O N should be read, and the Charges hereunto annex'd, by the Master or Warden ; and that such as were to be admitted Master-Masons, or Masters of Work, should be examin'd whether they be able of Cunning to serve their respective Lords, as well the Lowest as the Highest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords ; for they be their Lords that employ and pay them for their Service and Travel.

And besides many other things, the said Record adds, That those Charges and Laws of F R E E - M A S O N S have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his honourable Coun-

cil, who have allow'd them, and said that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of ancient Times. *

Now though in the third Year of the said King Henry VI. while an Infant of about four Years old, the Parliament made an Act, that affected only the working Masons, who had, contrary to the Statutes for Labourers,

" In another Manuscript more ancient, we read: " That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the County, or the Mayor of the City, or Alderman of the Town, in which the Congregation is held, should be made Fellow and Associate to the Master, in help of him against Rebels, and for upbearing the Rights of the Realm.

" That enter'd Prentices at their making were charg'd not to be Thieves, or Thieves-Maintainers; that they should travel honestly for their Pay, and love their Fellows as themselves, and be true to the King of England, and to the Realm, and to the Lodge.

" That at such Congregations it shall be enquir'd, whether any Master or Fellow has broke any of the Articles agreed to. And if the Offender, being duly cited to appear, prove Rebel, and will not attend, then the Lodge shall determine against him that he shall forswear (or renounce) his Masonry, and shall no more use this Craft; the which if he presume for to do, the Sheriff of the County shall prison him, and take all his Goods into the King's Hands, till his Grace be granted him and issued: For this Cause principally have these Congregations been ordain'd, that as well the lowest as the highest should be well and truly served in this Art foresaid throughout all the Kingdom of England.

" Amen, so mote it be.

Labourers, confederated not to work but at their own Price and Wages; and because such Agreements were suppos'd to be made at the *General Lodges*, call'd in the *Act CHAPTERS and CONGREGATIONS* of *Masons*, it was then thought expedient to level the said *Act* against the said *Congregations*:* Yet when the said King *Henry VI.* arriv'd to Man's Estate, the *Masons* laid before him and his *Lords* the above-mention'd *Records* and *Charges*, who, 'tis plain, review'd them, and solemnly approv'd of them as good and reasonable to be holden: Nay, the said *King* and his

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Lords

* *Tertio Henrici Sexti, Cap. I. An. Dom. 1425.*

Title. Masons shall not confederate themselves in Chapters and Congregations.

“ WHEREAS by yearly Congregations and Confederacies, made
 “ by the *Masons* in their General Assemblies, the good Course and
 “ Effect of the Statutes for *Labourers* be openly violated and broken, in
 “ Subversion of the *Law*, and to the great Damage of all the *Commons*,
 “ our said Sovereign Lord the King, willing in this Case to provide a
 “ Remedy, by the Advice and Assent aforesaid, and at the special Request
 “ of the *Commons*, hath ordained and established, that such *Chapters*
 “ and *Congregations* shall not be hereafter holden; and if any such be
 “ made, they that cause such *Chapters* and *Congregations* to be assembled
 “ and holden, if they thereof be convict, shall be judged for *Felons*, and
 “ that the other *Masons* that come to such *Chapters* and *Congregations*
 “ be punisht by *Imprisonment* of their *Bodies*, and make *Fine* and
 “ *Ransome* at the *King's Will.*”

Co. Inst. 3. p. 99.

Lords must have been incorporated with the Free-Masons, before they could make such Review of the Records; and in this Reign, before King Henry's Troubles, Masons were much encourag'd. Nor is there any Instance of executing that Act in that, or in any other Reign since, and the Masons never neglected their Lodges for it, nor ever thought it worth while to employ their noble and eminent Brethren to have it repeal'd; because the working Masons, that are free of the Lodge, scorn to be guilty of such Combinations; and the other free Masons have no Concern in Trespasses against the Statutes for Labourers. *

The

* That Act was made in ignorant Times, when true Learning was a Crime, and Geometry condemn'd for Conjuration; but it cannot derogate from the Honour of the ancient Fraternity, who to be sure would never encourage any such Confederacy of their working Brethren. But by Tradition it is believ'd, that the Parliament-Men were then too much influenc'd by the illiterate Clergy, who were not accepted Masons, nor understood Architecture (as the Clergy of some former Ages) and generally thought unworthy of this Brotherhood; yet thinking they had an indefeasible Right to know all Secrets, by vertue of auricular Confession, and the Masons never confessing any thing thereof, the said Clergy were highly offended, and at first suspecting them of Wickedness, represented them as dangerous to the State during that Minority, and soon influenc'd the Parliament-Men to lay hold of such supposed Agreements of the working Masons, for making an Act that might seem to reflect Dishonour upon even the whole worshipful Fraternity, in whose Favour several Acts had been both before and after that Period made.

The Kings of S C O T L A N D very much encourag'd the *Royal Art*, from the earliest Times down to the Union of the Crowns, as appears by the Remains of glorious Buildings in that *ancient* Kingdom, and by the Lodges there kept up without Interruption many hundred Years, the Records and Traditions of which testify the great Respect of those Kings to this honourable Fraternity, who gave always pregnant Evidence of their Love and Loyalty, from whence sprung the old Toast among Scots Masons, *viz.* **G O D B L E S S T H E K I N G A N D T H E C R A F T !**

Nor was the royal Example neglected by the *Nobility, Gentry, and Clergy of S C O T L A N D*, who join'd in every thing for the good of the Craft and Brotherhood, the Kings being often the *Grand Masters*, until, among other things, the *Masons of S C O T L A N D* were impower'd to have a certain and fix'd *Grand Master* and *Grand Warden*, who had a Salary from the Crown, and also an Acknowledgment from every *New Brother* in the Kingdom at Entrance, whose Business was not only to regulate what might happen amiss in the Brotherhood, but also to hear and finally determine all Controversies between *Mason* and *Lord*, to punish the *Mason*, if he deserv'd it, and to oblige both to equitable Terms : At which Hearings, if the *Grand Master* was absent (who was always nobly born) the *Grand Warden* preside. This Privilege remain'd till the

1640. the Civil Wars, but is now obsolete; nor can it well be reviv'd until the King becomes a *Mason*, because it
 1707. was not actually exerted at the *Union* of the King-
 doms.

Yet the great Care that the *Scots* took of true
 Masonry, prov'd afterwards very useful to ENGLAND;
 for the learned and magnanimous Queen ELIZABETH,
 who encourag'd other Arts, discourag'd this; because,
 being a *Woman*, she could not be made a *Mason*, tho',
 as other great Women, she might have much employ'd
 Masons, like *Semiramis* and *Artemisia*. *

But upon her Demise, King JAMES VI. of SCOT-
 LAND succeeding to the Crown of ENGLAND, being
 a *Mason* King, reviv'd the *English* Lodges; and as he
 was the *First* King of G R E A T - B R I T A I N, he was
 also the *First* Prince in the World that recover'd the
 Roman Architecture from the Ruins of *Gotthick Ignor-
 ance*:

* ELIZABETH being jealous of any Assemblies of her Subjects, whose
 Business she was not duly appriz'd of, attempted to break up the annual
 Communication of Masons, as dangerous to her Government: But, as
 old Masons have transmitted it by Tradition, when the noble Persons her
 Majesty had commission'd, and brought a sufficient Posse with them at
 York on St. John's Day, were once admitted into the Lodge, they
 made no use of Arms, and return'd the Queen a most honourable Account
 of the ancient Fraternity, whereby her political Fears and Doubts were
 dispell'd, and she let them alone, as a People much respected by the Noble and
 the Wise of all the polite Nations, but neglected the Art all her Reign.

rance : For after many dark or illiterate Ages, as soon as all Parts of Learning reviv'd, and *Geometry* recover'd its Ground, the polite Nations began to discover the Confusion and Impropriety of the *Gothick* Buildings ; and in the Fifteenth and Sixteenth *Centuries* the *AUGUSTAN STILE* was rais'd from its Rubbish in *Italy*, by *BRAMANTE*, *BARBARO*, *SANSOVINO*, *SANGALLO*, *MICHAEL ANGELO*, *RAPHAEL URBIN*, *JULIO ROMANO*, *SERGLIO*, *LABACO*, *SCAMOZI*, *VIGNOLA*, and many other bright *Architects* ; but above all, by the *Great PALLADIO*, who has not yet been duly imitated in *Italy*, though justly rival'd in *England* by our great *Master-Mason INIGO JONES*.

But though all true Masons honour the Memories of those *Italian Architects*, it must be own'd, that the *Augustan Stile* was not reviv'd by any crown'd Head, before *King JAMES* the Sixth of *SCOTLAND*, and First of *ENGLAND*, patroniz'd the said glorious *Inigo Jones*, whom he employ'd to build his Royal Palace of *WHITE-HALL* ; and in his Reign over all *Great-Britain*, the *BANQUETING-HOUSE*, as the first piece of it, was only rais'd, which is the finest one Room upon Earth ; and the ingenious Mr. *Nicholas Stone* perform'd as *Master-Mason* under the Architect *JONES*.

Upon

Upon his Demise, his Son King CHARLES I.
 being also a *Mason*, patroniz'd Mr. Jones too, and
 firmly intended to have carried on his Royal Father's
 Design of WHITE-HALL, according to Mr. Jones's
 Stile; but was unhappily diverted by the Civil Wars.*
 After the Wars were over, and the Royal Family re-
 stor'd, true *Masonry* was likewise restor'd; especially
 upon the unhappy Occasion of the Burning of LONDON,
 Anno 1666; for then the City-Houses were rebuilt
 more after the *Roman Stile*, when King CHARLES II.
 founded

A. D.
 1666.

* The Plan and Prospect of that glorious Design being still preserv'd,
 it is esteem'd by skillful Architec'ts to excel that of any other Palace in
 the known Earth, for the Symmetry, Firmness, Beauty, and Conveniency of
 Architecture; as indeed all Master JONES's Designs and Erections are
 Originals, and at first View discover him to be the Architect: Nay, his
 mighty Genius prevail'd with the Nobility and Gentry of all Britain,
 (for he was as much honour'd in Scotland as in England) to affect and
 revive the ancient Stile of MASONRY, too long neglected; as appears
 by the many curious Fabricks of those Times, one of which shall be now
 mention'd, the least, and perhaps one of the finest, the famous GATE of the
 Physic Garden at OXFORD, rais'd by HENRY DANVERS EARL
 of DANBY, which cost his Lordship many hundred Pounds, and is as
 curious a little piece of Masonry as ever was built there before or since, with
 the following Inscription on the Front of it, viz.

GLORIÆ DEI OPTIMI MAXIMI, HONORI CAROLI REGIS,
 IN USUM ACADEMIE ET REIPUBLICÆ, ANNO 1632.

HENRICUS COMES DANBY.

founded the present St. PAUL's Cathedral in *London*, (the old *Gothick* Fabrick being burnt down) much after the Style of St. PETER's at *Rome*, conducted by the ingenious Architect, Sir CHRISTOPHER WREN. That King founded also his royal Palace at *GREEN-WICH*, according to Mr. *Indigo Jones*'s Design (which he drew before he dy'd) conducted by his Son-in-Law Mr. *WEBB*: It is now turn'd into an Hospital for Seamen. He founded also *Chelsea-College*, an Hospital for Soldiers; and at *EDINBURGH* he both founded and finish'd his royal Palace of *HALY-ROOD-HOUSE*, by the Design and Conduct of Sir *WILLIAM BRUCE Bart.* the Master of the Royal Works in *SCOTLAND*:* So that besides the Tradition of old Masons now alive, which may be rely'd on, we have much reason to believe that King *CHARLES II.* was an *Accepted Free-Mason*, as every one allows he was a great Encourager of the *Craftsmen*.

But in the Reign of his Brother *King JAMES II.* though some *Roman* Buildings were carried on, the *Lodges of Free-Masons* in *London* much dwindled into Ignorance, by not being duly frequented and cultivated.

* It was an ancient Royal-Palace, and rebuilt after the Augustan Style, so neat, that, by competent Judges, it has been esteem'd the finest House belonging to the Crown: And though it is not very large, it is both magnificent and convenient, both Inside and Outside, with good Gardens, and a very large Park; and all other adjacent Accommodations.

red. But * after the Revolution, Anno 1688, KING WILLIAM, though a warlike Prince, having a good Taste of Architecture, carried on the aforesaid two famous Hospitals of Greenwich and Chelsea, built the fine part

* But by the royal Example of his Brother King Charles II. the City of L O N D O N erected the famous Monument, where the Great Fire began, all of solid Stone, 202 foot high from the Ground, a Pillar of the Dorick Order, 13 Foot diameter, with a curious Stair-Case in the Middle of black Marble, and an iron Balcony on the Top (not unlike those of Trajan and Antoninus at ROME) from whence the City and Suburbs may be view'd; and it is the highest Column we know upon Earth. Its Pedestal is 21 Foot square, and 40 Foot high, the Front of which is adorn'd with most ingenious Emblems in Basso Relievo, wrought by that famous Sculptor, Mr. Gabriel Cibber, with large Latin Inscriptions on the Sides of it; founded Anno 1671, and finish'd Anno 1677.

In his Time also the Society of MERCHANT ADVENTURERS rebuilt the R O Y A L E X C H A N G E of London (the old one being destroy'd by the Fire) all of Stone, after the Roman Style, the finest Structure of that use in Europe, with the King's Statue to the Life, of white Marble, in the Middle of the Square (wrought by the famous Master-Carver and Statuary, Mr. GRINLIN GIBBONS, who was justly admir'd all over Europe, for his rivalling, if not surpassing, the most fam'd Italian Masters) on the Pedestal of which is the following Inscription, viz.

CAELO II. CESARI BRITANNICO-
PATRI PATRI

REGUM OPTIMO CLEMENTISSIMO AUGUSTISSIMO
GENERE HUMANE DELICIOS
UTRIVIQUE FORTUNAE VICTORI
PACIS EUROPE ARBITRO
MARII DOMINO AC VINDIC
SOCIETAS MERCATORUM ADVENTUR. ANGLIAE
QUA. PER CCCC JAH PROPE ANNO
REGIA BENIGNITATE BLOGET
FIDES INTEGRAT& ET GRATITUDINIS ETERNA
HOC TESTIMONIUM
VENERABUNDIA POQUIT
ANNO SALUTIS HUMANAE MDCLXXXIV.

TO CHARLES II. EMPEROR OF BRITAIN
FATHER OF HIS COUNTRY

BEST MOST MERCIFUL AND AUGUST OF KINGS
DELIGHT OF MANKIND

IN ADVERSITY AND PROSPERITY UNMOVED
UMBRIS OR EUROPE'S PEACE

COMMANDER AND SOVEREIGN OF THE SEAS
THE SOCIETY OF MERCHANT ADVENTURERS OF ENGLAND

WHICH FOR NEAR CCCC YEARS
BY ROYAL FAVOUR FLOURISHETH

OF UNSHAKEN LOYALTY AND ETERNAL GRATITUDE
THIS TESTIMONY

HAS IN VENERATION ERECTED
IN THE YEAR OF SALVATION MDCLXXXIV.

Nor.

part of his royal Palace of HAMPTON COURT, and founded and finish'd his incomparable Palace at Loo in HOLLAND, &c. And the bright Example of that glorious Prince, (who by most is reckon'd a *Free-Mason*) did influence the *Nobility*, the *Gentry*, the *Wealthy* and the *Learned* of GREAT-BRITAIN, to affect much the *Augustan Style*; as appears by a vast Number of most curious Edifices erected since throughout the Kingdom: For when in the Ninth Year of the Reign of our late *Sovereign QUEEN ANNE*, her *Majesty* and the *Parliament* concurr'd in an *Act* for erecting 50 new *Parish-Churches* in *London*, *Westminster*, and *Suburbs*; and the

QUEEN

Nor should we forget the famous THEATRE of OXFORD, built by Archibishop SHELTON, at his sole Cost, in that King's Time, which, among his other fine Works, was design'd and conducted also by Sir Christopher Wren the King's Architect; for it is justly admir'd by the Curious: And the MUSEUM adjoining to it, a fine Building rais'd at the Charge of that illustrious UNIVERSITY, where there have been since erected several more Roman Buildings, as Trinity-College Chappel, Allhallows Church in High-street, Peckwater-Square in Christ-Church College, the new Printing-House, and the whole of Queen's-College rebuilt, &c. by the liberal Donations of some eminent Benefactors, and by the publick Spirit, Vigilancy, and Fidelity of the Heads of Colleges, who generally have had a true Taste of Roman Architecture.

The learned UNIVERSITY of CAMBRIDGE not having had the Management of such liberal Donations, have not so many fine Structures; but they have two of the most curious and excellent in Great-Britain of their kind, the one a Gothic Building, KING'S-COLLEGE CHAPPEL (unless you except King Henry VII's Chappel in Westminster-Abbey); and the other a Roman Building, TRINITY-COLLEGE LIBRARY.

Qu a n had granted a Commission to several of the Ministers of State, the principal *Nobility*, great *Gentry*, and eminent *Citizens*, the two *Archbishops*, with several other *Bishops* and dignify'd *Clergymen*, to put the Act in execution; they order'd the said *New Churches* to be rais'd according to the *ancient Roman Style*, as appears by those that are already rais'd; and the present honourable *Commissioners* having the same good Judgment of Architecture, are carrying on the same laudable *grand Design*, and are reviving the *ancient Style*, by the Order, Countenance, and Encouragement of his present *Majesty KING GEORGE*, who was also graciously pleas'd to lay the *first Stone* in the Foundation of his Parish Church of *St. MARTIN's in Campis*, on the South-East Corner (by his Majesty's *Proxy* for the time, the present *Bishop of Salisbury*) which is now rebuilding, strong, large, and beautiful, at the Cost of the *Parishioners*.*

In short, it would require many large Volumes to contain the many splendid Instances of the *mighty Influence* of *Masonry* from the Creation, in every Age, and

* The Bishop of Salisbury went in an orderly Procession, duly attended, and having levell'd the first Stone, gave it two or three Knocks with a Mallet, upon which the Trumpets sounded, and a vast Multitude made loud Acclamations of Joy; when his Lordship laid upon the Stone a Purse

and in every Nation, as could be collected from His
torians and Travellers: But especially in those Parts of
the World where the *Europeans* correspond and trade,
such Remains of ancient, large, curious, and magnifi-
cent *Colonading*, have been discover'd by the Inquisi-
tive, that they can't enough lament the general Deva-
tations of the *Goths* and *Mahometans*; and must con-
clude, that no *Art* was ever so much encourag'd as
this;

*Purse of 100 Guineas, as a Present from his Majesty for the use of the
Craftsmen. The following Inscription was cut in the Foundation Stone,
and a Sheet of Lead put upon it, viz.*

D. S.

SERENISSIMUS REX GEORGIUS

PER DEPUTATUM SUUM

REVERENDUM ADMODUM IN CHRISTO PATREM THE RIGHT REVEREND FATHER IN CHRIST

RICHARDUM EPISCOPUM SARISBURIENSEM

SUMMUM SUUM ELEEMOSYNARIUM

ADSISTENTE (Reois Jussu)

DOMINO THO. HEWET EQU. AUR.

ÆDIFICIORUM REGIORUM CURATORIS

PRINCIPALI

PRIMUM HUJUS ECCLESIAE LAPIDEM

POSUIT

MARTII. 19^o ANNO DOM. 1721.

ANNOQUB REGNI SUI OCTAVO.

SACRED TO GOD

HIS MOST EXCELLENT MAJESTY KING GEORGE

BY HIS PROXY

RICHARD LORD BISHOP OF SALISBURY

HIS MAJESTY'S CHIEF ALMONER

ASSISTED (AT HIS MAJESTY'S COMMAND)

BY SIR THOMAS HEWET KNIGHT

OF HIS MAJESTY'S ROYAL BUILDINGS

PRINCIPAL SURVEYOR

THE FIRST STONE OF THIS CHURCH

LAI'D

THIS 19th OF MARCH ANNO DOMINI 1721

AND THE EIGHTH YEAR OF HIS REIGN.

this ; as indeed none other is so extensively useful to Mankind. *

Nay, if it were expedient, it could be made appear, that from this *ancient Fraternity*, the Societies or Orders of the *Warlike Knights*, and of the *Religious* too, in process of time, did borrow many solemn Usages ; for none of them were better instituted, more decently install'd, or did more sacredly observe their *Laws and Charges* than the Accepted *Masons* have done, who in all Ages, and in every Nation, have main-tain'd

* It were endless to recount and describe the many curious Roman Buildings in Great-Britain alone, erected since the Revival of Roman Masonry ; of which a few may be here mention'd, besides those already spoken of, viz,

<i>The Queen's House at Greenwich,</i>	—————	<i>Belonging to the Crown.</i>
<i>The great Gallery in Somerset-Gardens,</i>	—————	<i>The Crown.</i>
<i>Gunnersbury-House near Brentford, Middlesex,</i>	—————	<i>Posseſ'd by the Duke of Queensbury.</i>
<i>Lindsay-House in Lincoln's-Inn-Fields,</i>	—————	<i>Duke of Lancaster.</i>
<i>York-Stairs at the Thames in York-Buildings.</i>	—————	
<i>St. Paul's-Church in Covent-Garden, with its glorious Portico.</i>	—————	
<i>The Building and Piazza of Covent-Garden,</i>	—————	<i>Duke of Bedford.</i>
<i>Wilton-Castle in Wiltshire,</i>	—————	<i>Earl of Pembroke.</i>
<i>Castle-Ashby in Northamptonshire,</i>	—————	<i>Earl of Strafford.</i>
<i>Stoke-Park in ditto,</i>	—————	<i>Arundel Esq;</i>
<i>Wing-House in Bedfordshire,</i>	—————	<i>Hon. Wm. Stanhope Esq;</i>
<i>Chevening-House in Kent,</i>	—————	<i>Earl Stanhope.</i>
<i>Ambrose-Bury in Wiltshire,</i>	—————	<i>Lord Carleton.</i>

All design'd by the incomparable INIGO JONES, and most of them conducted by him, or by his Son-in-Law Mr. Web, according to Mr. Jones's Designs.

Besides many more conducted by other Architects, influenc'd by the same happy Genius ; such as,

<i>Bow-Church Steeple in Cheapside,</i>	—————	<i>Built by Sir Chri. Wren.</i>
<i>Hotham-House in Beverley, Yorkshire,</i>	—————	<i>Sir Charles Hotham Bart.</i>
	+	<i>McIlvain.</i>

tain'd and propagated their Concernments in a way peculiar to themselves, which the most *Cunning* and the most *Learned* cannot penetrate into, though it has been often attempted; while They know and love one another, even without the Help of Speech, or when of different Languages.

And now the *Freeborn British Nations*, disintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort, and reviv'd the *drooping Lodges of London*, this fair *Metropolis* flourisheth, as well as other Parts, with several worthy *particular Lodges*, that have a quarterly *Communication*, and an annual *grand Assembly*, wherein the *Forms* and *Usages* of the most ancient and worshipful

Melvin-House in Fife,	—	—	Earl of Levin.
Longleat-House in Wiltshire,	—	—	Viscount Weymouth.
Chesterlee-street-House in Durham County,	—	—	John Hedworth Esq;
Montague-House in Bloomsbury, London,	—	—	Duke of Montagu.
Drumlanrig-Castle in Nithsdaleshire,	—	—	Duke of Queensbury.
Castle-Howard in Yorkshire,	—	—	Earl of Carlisle.
Stainborough-House in ditto,	—	—	Earl of Strafford.
Hopton-Castle in Linlithgowshire,	—	—	Earl of Hopton.
BLENHEIM-Castle at Woodstock, Oxfordshire,	—	—	Duke of Marlborough.
Chatsworth-Castle in Derbyshire,	—	—	Duke of Devonshire.
Palace of Hammilton in Clydesdaleshire,	—	—	Duke of Hammilton.
Wansleat-House in Epping-Forest, Essex,	—	—	Lord Castlemain.
Duncomb-Park in Yorkhire,	—	—	Thomas Duncomb Esq;
Mereworth-Castle in Kent,	—	—	Hon. John Fane Esq;
Sterling-House near Sterling-Castle,	—	—	Duke of Argyle.
Kinroofs-House in Kinrossshire,	—	—	Sir William Bruce Barr.
Stourton-Castle in Wiltshire,	—	—	Henry Hoar Esq;
Willbury-House in ditto,	—	—	William Benson Esq;
Bute-Castle in Isle of Bute,	—	—	Earl of Bute.
Walpole-House near Lin Regis, Norfolk,	—	—	Hon. Rob. Walpole Esq;
			Burlington

worshipful Fraternity are wisely propagated, and the Royal Art duly cultivated, and the Cement of the Brotherhood preserv'd; so that the whole Body resembles a well built Arch; several Noblemen and Gentlemen of the best Rank, with Clergymen and learned Scholars of most Professions and Denominations, having frankly join'd and submitted to take the Charges, and to wear the Badges of a Free and Accepted Mason, under our present worthy Grand-Master, the most noble PRINCE John Duke of MONTAGUE.

Burlington-House in Pickadilly, S. James's, Earl of Burlington.
 Westminster, _____
 Dormitory of King's-School, Westminster, The Crown.
 Tottenham-Park in Wiltshire, Lord Bruce.

These three last are design'd and conducted by the Earl of BURLINGTON, who bids fair to be the best Architect of Britain, (if he is not so already) and we hear his Lordship intends to publish the valuable Remains of Mr. Inigo Jones, for the Improvement of other Architects.

Besides more of the same Roman Style, and yet many more in Imitation of it, which though they cannot be reduc'd to any certain Style, are stately, beautiful, and convenient Structures, notwithstanding the Mistakes of their several Architects: And besides the sumptuous and venerable Gothick Buildings, past reckoning, as Cathedrals, Parish-Churches, Chappels, Bridges, old Palaces of the Kings, of the Nobility, of the Bishops, and the Gentry, known well to Travellers, and to such as peruse the Histories of Counties, and the ancient Monuments of great Families, &c. as many Erections of the Roman Style may be review'd in Mr. Campbell the Architect's ingenious Book, call'd VITRUVIUS BRITANNICUS: And if the Disposition for true ancient Masonry prevails, for some time, with Noblemen, Gentlemen, and learned Men, (as it is likely it will) this ISLAND will become the MISTRESS of the Earth, for Designing, Drawing, and Conducting, and capable to instruct all other Nations in all things relating to the ROYAL ART.

THE

THE
C H A R G E S
O F A
F R E E - M A S O N ,
E X T R A C T E D F R O M

The ancient R E C O R D S of L O D G E S
beyond Sea, and of those in *England*, *Scotland*,
and *Ireland*, for the Use of the *Lodges* in *LONDON*:

T O B E R E A D

At the making of N E W B R E T H R E N , or when the
M A S T E R shall order it.

The General Heads, viz.

- I.  F God and RELIGION.
- II. Of the CIVIL MAGISTRATE supreme and subordinate.
- III. Of L O D G E S .
- IV. Of MASTERS, Wardens, Fellows, and Apprentices.
- V. Of the Management of the Craft in working.
- VI. Of B E H A V I O U R , viz.

1. In the Lodge while *constituted*.
2. After the Lodge is over and the Brethren not gone.
3. When Brethren meet without Strangers, but not in a Lodge.
4. In Presence of Strangers not Masons.
5. At Home, and in the Neighbourhood.
6. Towards a strange Brother.

G

J. Con.

I. Concerning GOD and RELIGION.

A Mason is oblig'd, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

II. Of the CIVIL MAGISTRATE supreme and subordinate.

A Mason is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much dispos'd to encourage the Craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the Lodge, and his Relation to it remains indefeasible.

III. Of L O D G E S.

A L O D G E is a Place where M a s o n s assemble and work: Hence that Assembly, or duly organiz'd Society of Masons, is call'd a L O D G E , and every Brother ought to belong to one, and to be subject to its By-Laws and the G E N E R A L R E G U L A T I O N S . It is either particular or general, and will be best understood by attending it, and by the Regulations of the General or Grand Lodge hereunto annex'd. In ancient Times, no M a s t e r or F e l l o w could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appear'd to the M a s t e r and W a r d e n s , that pure Necessity hinder'd him.

The Persons admitted Members of a L o d g e must be good and true Men, free-born, and of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. Of M A S T E R S , W a r d e n s , F e l l o w s , and A p p r e n t i c e s .

All Preferment among M a s o n s is grounded upon real Worth and personal Merit only; that so the L o d g e may be well served, the Brethren not put to Shame, nor the Royal Craft despis'd: Therefore no M a s t e r or W a r d e n is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to this Fraternity: Only Candidates may know, that no M a s t e r should take an A p p r e n t i c e , unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the A r t , of serving his M a s t e r ' s L o d g e , and of being made a B r o t h e r , and then a F e l l o w - C r a f t in due time, even after he has served such a Term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd, he may arrive to the Honour of being the W a r d e n , and then the M a s t e r of the L o d g e , the G r a n d W a r d e n , and at length the G r a n d - M a s t e r of all the L o d g e s , according to his Merit.

No Brother can be a **WARDEN** until he has pass'd the part of a **Fellow-Craft**; nor a **MASTER** until he has acted as a *Warden*, nor **GRAND-WARDEN** until he has been *Master* of a *Lodge*, nor **Grand Master** unless he has been a **Fellow-Craft** before his Election, who is also to be nobly born, or a **Gentleman** of the best Fashion, or some eminent **Scholar**, or some curious **Architect**, or other **Artist**, descended of honest Parents, and who is of singular great Merit in the Opinion of the *Lodge*. And for the better, and easier, and more honourable Discharge of his Office, the **Grand-Master** has a Power to chuse his own **DEPUTY GRAND-MASTER**, who must be then, or must have been formerly, the *Master* of a particular *Lodge*, and has the Privilege of acting whatever the **GRAND-MASTER**, his **Principal**, should act, unless the said **Principal** be present, or interpose his Authority by a Letter.

These Rulers and Governors, supreme and subordinate, of the ancient *Lodge*, are to be obey'd in their respective Stations by all the Brethren, according to the *old Charges* and *Regulations*, with all Humility, Reverence, Love, and Alacrity.

V. Of the Management of the CRAFT in working.

All **Masons** shall work honestly on working Days, that they may live creditably on *holy Days*; and the time appointed by the **Law of the Land**, or confirm'd by **Custom**, shall be observ'd.

The most expert of the **Fellow-Craftsmen** shall be chosen or appointed the *Master*, or Overseer of the *Lord's Work*; who is to be call'd **MASTER** by those that work under him. The **Craftsmen** are to avoid all ill Language, and to call each other by no disobligeing Name, but *Brother* or *Fellow*; and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of *Cunning*, shall undertake the *Lord's Work* as reasonably as possible, and truly dispend his **Goods** as if they were his own; nor to give more **Wages** to any *Brother* or *Apprentice* than he really may deserve.

Both the *Master* and the **Masons** receiving their **Wages** justly, shall be faithful to the *Lord*, and honestly finish their Work, whether *Task*

or Journey; nor put the Work to Task that hath been accustom'd to Journey.

None shall discover Envy at the Prosperity of a Brother, nor supplant him, or put him out of his Work, if he be capable to finisla the same; for no Man can finish another's Work so much to the *Lord's* Profit, unless he be thoroughly acquainted with the Designs and Draughts of him that began it.

When a Fellow-Craftsman is chosen *Warden* of the Work under the *Master*, he shall be true both to *Master* and *Fellows*, shall carefully oversee the Work in the *Master's* Absence to the *Lord's* Profit; and his Brethren shall obey him.

All *Masons* employ'd, shall weekly receive their Wages without Murmuring or Mutiny, and not desert the *Master* till the Work is finish'd.

A younger Brother shall be instructed in working, to prevent spoiling the Materials for want of Judgment, and for encreasing and continuing of *Brotherly Love*.

All the Tools used in working shall be approved by the Grand Lodge.

No *Labourer* shall be employ'd in the proper Work of *Masonry*; nor shall *Free Masons* work with those that are *not free*, without an urgent Necessity; nor shall they teach *Labourers* and *unaccepted Masons*, as they should teach a *Brother* or *Fellow*.

VI. Of BEHAVIOUR, viz.

1. In the Lodge while constituted.

You are not to hold private Committees, or separate Conversation, without Leave from the *Master*, nor to talk of any thing impertinent or unseemly, nor interrupt the *Master* or *Warden*, or any Brother speaking to the *Master*: Nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but

but to pay due Reverence to your Master, Wardens, and Fellows, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the *Lodge*, who are the proper and competent Judges of all such Controversies, (unless you carry it by *Appeal to the GRAND LODGE*) and to whom they ought to be referr'd, unless a *Lord's Work* be hinder'd the mean while, in which Case a particular Reference may be made; but you must never go to Law about what concerneth Masonry, without an absolute Necessity apparent to the *Lodge*.

2. *Behaviour after the Lodge is over and the Brethren not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an *easy and free Conversation*; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the *Lodge*, far les any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only, as *Masons*, of the *Catholick Religion* above-mention'd; we are also of all *Nations*, *Tongues*, *Kindreds*, and *Languges*, and are resolv'd against all *Politicks*, as what never yet conduc'd to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoin'd and observ'd; but especially ever since the *Reformation in BRITAIN*, or the *Dissent and Secession* of these Nations from the *Communion of ROME*.

3. *Behaviour when Brethren meet without Strangers, but not in a Lodge form'd.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other *Brother*, freely giving mutual Instruction as shall be thought expedient, without being overseen or over-heard,

heard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a Mason: For though all *Masons* are as Brethren upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid ill *Manners*.

4. *Behaviour in Presence of STRANGERS not Masons.*

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the *worshipful Fraternity*.

5. *Behaviour at HOME, and in your Neighbourhood.*

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neighbours know the *Concerns* of the *Lodge, &c.* but wisely to consult your own Honour, and that of the *ancient Brotherhood*, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after *Lodge Hours* are past; and by avoiding of Gluttony or Drunkennes, that your Families be not neglected or injured, nor you disabled from working.

6. *Behaviour towards a strange Brother.*

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd upon by an ignorant false *Pretender*, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd: You must employ

ploy him some Days, or else recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor Brother, that is a good Man and true, before any other poor People in the same Circumstances.

FINALLY, All these Charges you are to observe, and also those that shall be communicated to you in another way; cultivating BROTHERLY-LOVE, the Foundation and Cape-stone, the Cement and Glory of this ancient Fraternity, avoiding all Wrangling and Quarrelling, all Slander and Backbiting, nor permitting others to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your Honour and Safety, and no farther. And if any of them do you Injury, you must apply to your own or his Lodge; and from thence you may appeal to the GRAND LODGE at the Quarterly Communication, and from thence to the annual GRAND LODGE, as has been the ancient laudable Conduct of our Fore-fathers in every Nation; never taking a legal Course but when the Case cannot be otherwise decided, and patiently listening to the honest and friendly Advice of Master and Fellows, when they would prevent your going to Law with Strangers, or would excite you to put a speedy Period to all Law-Suits, that so you may mind the Affair of MASONRY with the more Alacrity and Success; but with respect to Brothers or Fellows at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable, they must however carry on their Process, or Law-Suit, without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder Brotherly Love, and good Offices to be renew'd and continu'd; that all may see the benign Influence of MASONRY, as all true Masons have done from the Beginning of the World, and will do to the End of Time.

Amen so mote it be.

POST.

POSTSCRIPT.

A Worthy BROTHER, learned in the Law, has communicated to the Author (while this Sheet was printing) the Opinion of the Great Judge COKE upon the *Act against Masons*, 3 Hen. VI. Cap. I. which is Printed in this Book, Page 35, and which Quotation the Author has compar'd with the Original, *viz.*

Coke's Institutes, third Part, Fol. 99.

The CAUSE wherefore this Offence was made Felony, is for that the good Course and Effect of the Statutes of Labourers were thereby violated and broken. Now (says my Lord COKE) all the Statutes concerning Labourers, before this ACT, and whereunto this ACT doth refer, are repeal'd by the Statute of 5 Eliz. Cap. 4. whereby the Cause and End of the making of this ACT is taken away; and consequently this ACT is become of no Force or Effect; for, cessante ratione Legis, cessat ipsa Lex: And the Indictment of Felony upon this Statute must contain, that those Chapters and Congregations were to the violating and breaking of the good Course and Effect of the Statutes of Labourers; which now cannot be so alledg'd, because these Statutes be repealed. Therefore this would be put out of the Charge of Justices of Peace, written by Master LAMBERT, pag. 227.

This Quotation confirms the Tradition of old Masons, that this most learned JUDGE really belong'd to the ancient Lodge, and was a faithful Brother.



General Regulations,

Compiled first by Mr. GEORGE PAYNE,
Anno 1720, when he was GRAND-MASTER, and ap-
 prov'd by the GRAND-LODGE on St. John Baptist's
 Day, *Anno 1721*, at Stationer's-Hall, LONDON;
 when the most noble PRINCE John Duke of
 MONTAGU was unanimously chosen our
 GRAND-MASTER for the Year ensuing; who chose

JOHN BEAL M. D. his Deputy GRAND-MASTER;
 and {Mr. Josiah Villeneau {were chosen by the Lodge
 {Mr. Thomas Morris, jun. GRAND-WARDENS.

And now, by the Command of our said Right
 Worshipful GRAND-MASTER MONTAGU, the
 Author of this Book has compar'd them with, and
 reduc'd them to the ancient Records and immemorial
 Usages of the Fraternity, and digested them into
 this new Method, with several proper Explications,
 for the Use of the Lodges in and about London and
 Westminster.

THE GRAND-MASTER, or his DEPUTY, hath Authority
 and Right, not only to be present in any true Lodge,
 but also to preside wherever he is, with the Master of
 the Lodge on his Left-hand, and to order his Grand-
 Wardens to attend him, who are not to act in parti-
 cular Lodges as Wardens, but in his Presence, and at
 his Command; because there the GRAND-MASTER may command
 the



the *Wardens* of that *Lodge*, or any other Brethren he pleaseth, to attend and act as his *Wardens pro tempore*.

II. The *Master* of a particular *Lodge* has the Right and Authority of congregating the Members of his *Lodge* into a *Chapter* at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming: And in case of Sicknes, Death, or necessary Absence of the *Master*, the senior *Warden* shall act as *Master pro tempore*, if no Brother is present who has been *Master* of that *Lodge* before; for in that Case the *absent Master's Authority* reverts to the last *Master* then present; though he cannot act until the said senior *Warden* has once congregated the *Lodge*, or in his absence the junior *Warden*.

III. The *Master* of each particular *Lodge*, or one of the *Wardens*, or some other Brother by his Order, shall keep a Book containing their *By-Laws*, the Names of their Members, with a List of all the *Lodges* in Town, and the usual Times and Places of their forming, and all their Transactions that are proper to be written.

IV. No *Lodge* shall make more than *Five new Brethren* at one Time, nor any Man under the Age of *Twenty-five*, who must be also his own *Master*; unless by a Dispensation from the *Grand-Master* or his *Deputy*.

V. No Man can be made or admitted a Member of a particular *Lodge*, without previous notice *one Month* before given to the said *Lodge*, in order to make due Enquiry into the Reputation and Capacity of the *Candidate*; unless by the Dispensation aforesaid.

VI. But no Man can be enter'd a Brother in any particular *Lodge*, or admitted to be a Member thereof, without the *unanimous Consent* of *all the Members of that Lodge* then present when the *Candidate* is propos'd, and their Consent is formally ask'd by the *Master*; and they are to signify their *Consent* or *Diffens* in their own prudent way, either virtually or in form, but with *Unanimity*: Nor is this inherent Privilege subject to a Dispensation; because the *Members* of a particular *Lodge* are the best Judges of it; and if a fractious Member should be impas'd on them, it might spoil their *Harmony*, or hinder their *Freedom*;

dom; or even break and disperse the *Lodge*; which ought to be avoided by all good and true Brethren.

VII. Every *new Brother* at his making is decently to cloath the *Lodge*, that is, all the Brethren present, and to deposite something for the Relief of indigent and decay'd Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance stated by the *By-Laws* of that particular *Lodge*; which *Charity* shall be lodg'd with the *Master* or *Wardens*, or the *Cashier*, if the Members think fit to chuse one.

And the *Candidate* shall also solemnly promise to submit to the *Constitutions*, the *Charges*, and *Regulations*, and to such other good *Usages* as shall be intimated to them in Time and Place convenient.

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the *Lodge* in which they were made *Brethren*, or were afterwards admitted *Members*, unless the *Lodge* becomes too numerous; nor even then, without a Dispensation from the *Grand-Master* or his *Deputy*: And when they are thus separated, they must either immediately join themselves to such other *Lodge* as they shall like best, with the unanimous Consent of that other *Lodge* to which they go (*as above regulated*) or else they must obtain the *Grand-Master's Warrant* to join in forming a *new Lodge*.

If any Set or Number of *Masons* shall take upon themselves to form a *Lodge* without the *Grand-Master's Warrant*, the *regular Lodges* are not to countenance them, nor own them as fair *Brethren* and duly form'd, nor approve of their *Acts* and *Deeds*; but must treat them as *Rebels*, until they humble themselves, as the *Grand-Master* shall in his *Prudence* direct, and until he approve of them by his *Warrant*, which must be signify'd to the other *Lodges*, as the *Custom* is when a *new Lodge* is to be register'd in the *List of Lodges*.

IX. But if any *Brother* so far misbehave himself as to render his *Lodge* uneasy, he shall be twice duly admonish'd by the *Master* or *Warden* in a form'd *Lodge*; and if he will not restrain his *Imprudence*, and obediently submit to the *Advice* of the Brethren, and reform what gives them *Offence*, he shall be dealt with according to the *By-Laws*.

Laws of that particular Lodge, or else in such a manner as the Quarterly Communication shall in their great Prudence think fit; for which a new Regulation may be afterwards made.

X. *The Majority of every particular Lodge, when congregated, shall have the Privilege of giving Instructions to their Master and Wardens, before the assembling of the Grand Chapter, or Lodge, at the three Quarterly Communications hereafter mention'd, and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives, and are supposed to speak their Mind.*

XI. *All particular Lodges are to observe the same Usages as much as possible; in order to which, and for cultivating a good Understanding among Free-Masons, some Members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.*

XII. *The Grand-Lodge consists of, and is form'd by the Masters and Wardens of all the regular particular Lodges upon Record, with the Grand-Master at their Head, and his Deputy on his Left-hand, and the Grand-Wardens in their proper Places; and must have a QUARTERLY COMMUNICATION about Michaelmas, Christmas, and Lady-Day, in some convenient Place, as the Grand-Master shall appoint, where no Brother shall be present, who is not at that time a Member thereof, without a Dispensation; and while he stays, he shall not be allow'd to vote, nor even give his Opinion, without Leave of the Grand-Lodge ask'd and given, or unless it be duly ask'd by the said Lodge.*

All Matters are to be determin'd in the Grand-Lodge by a Majority of Votes, each Member having one Vote, and the Grand-Master having two Votes, unless the said Lodge leave any particular thing to the Determination of the Grand-Master, for the sake of Expedition.

XIII. *At the said Quarterly Communication, all Matters that concern the Fraternity in general, or particular Lodges, or single Brethren, are quietly, sedately, and maturely to be discours'd of and transacted: Apprentices must be admitted Masters and Fellow-Crafts only here, unless by a Dispensation. Here also all Differences, that cannot be made*

up

up and accommodated privately, nor by a particular *Lodge*, are to be seriously considered and decided: And if any *Brother* thinks himself aggrieved by the Decision of this Board, he may appeal to the *annual Grand-Lodge* next ensuing, and leave his Appeal in Writing, with the *Grand-Master*, or his *Deputy*, or the *Grand-Wardens*.

Here also the *Master* or the *Wardens* of each particular *Lodge* shall bring and produce a List of such Members as have been made, or even admitted in their particular *Lodges* since the last *Communication* of the *Grand-Lodge*: And there shall be a Book kept by the *Grand-Master*, or his *Deputy*, or rather by some *Brother* whom the *Grand-Lodge* shall appoint for *SECRETARY*, wherein shall be recorded all the *Lodges*, with their usual Times and Places of forming, and the Names of all the Members of each *Lodge*; and all the Affairs of the *Grand-Lodge* that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing of what Money shall be given to, or lodged with them in *Charity*, towards the Relief only of any true *Brother* fallen into Poverty or Decay, but of none else: But every particular *Lodge* shall dispose of their own *Charity* for poor Brethren, according to their own *By-Laws*, until it be agreed by all the *Lodges* (in a new *Regulation*) to carry in the *Charity* collected by them to the *GRAND LODGE*, at the *Quarterly* or *Annual Communication*, in order to make a common Stock of it, for the more handsome Relief of poor Brethren.

They shall also appoint a *TREASURER*, a *Brother* of good worldly Substance, who shall be a Member of the *Grand-Lodge* by virtue of his Office, and shall be always present, and have Power to move to the *Grand-Lodge* any thing, especially what concerns his Office. To him shall be committed all Money rais'd for *Charity*, or for any other Use of the *Grand-Lodge*, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended: and shall expend or disburse the same by such a certain Order sign'd, as the *Grand-Lodge* shall afterwards agree to in a new *Regulation*: But he shall not vote in chusing a *Grand-Master* or *Wardens*, though in every other Transaction. As in like manner the *Sepe-*

tary shall be a Member of the *Grand-Lodge* by virtue of his Office, and vote in every thing except in chusing a *Grand-Master* or *Wardens*.

The *Treasurer* and *Secretary* shall have each a *Clerk*, who must be a Brother and *Fellow-Craft*, but never must be a Member of the *Grand-Lodge*, nor speak without being allow'd or desir'd.

The *Grand-Master*, or his *Deputy*, shall always command the *Treasurer* and *Secretary*, with their *Clerks* and *Books*, in order to see how Matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another Brother (who must be a *Fellow-Craft*) should be appointed to look after the *Door* of the *Grand-Lodge*, but shall be no Member of it.

But these Offices may be farther explain'd by a *new Regulation*, when the Necessity and Expediency of them may more appear than at present to the *Fraternity*.

XIV. If at any **G R A N D - L O D G E**, stated or occasional, quarterly or annual, the *Grand-Master* and his *Deputy* should be both absent, then the present *Master* of a *Lodge*, that has been the longest a *Free-Mason*, shall take the *Chair*, and preside as *Grand-Master pro tempore*; and shall be vested with all his Power and Honour for the time; provided there is no Brother present that has been *Grand-Master* formerly, or *Deputy Grand-Master*; for the last *Grand-Master* present, or else the last *Deputy* present, should always of right take place in the Absence of the present *Grand-Master* and his *Deputy*.

XV. In the **G R A N D - L O D G E** none can act as *Wardens* but the *Grand-Wardens* themselves, if present; and if absent, the *Grand-Master*, or the Person who presides in his Place, shall order *private Wardens* to act as *Grand-Wardens pro tempore*, whose Places are to be supply'd by two *Fellow-Craft* of the same *Lodge*, call'd forth to act, or sent thither by the particular *Master* thereof; or if by him omitted, then they shall be call'd by the *Grand-Master*, that so the *Grand-Lodge* may be always compleat.

XVI. The **G R A N D - W A R D E N S**, or any others, are first to advise with the *Deputy* about the Affairs of the *Lodge* or of the Brethren, and

and not to apply to the *Grand-Master* without the Knowledge of the *Deputy*, unless he refuse his Concurrence in any certain necessary Affair; in which Case, or in case of any Difference between the *Deputy* and the *Grand-Wardens*, or other Brethren, both Parties are to go by Concert to the *Grand-Master*, who can easily decide the Controversy and make up the Difference by virtue of his great Authority.

The *Grand-Master* should receive no Intimation of Business concerning *Masouri*, but from his *Deputy* first, except in such certain Cases as his Worship can well judge of; for if the Application to the *Grand-Master* be irregular, he can easily order the *Grand-Wardens*, or any other Brethren thus applying, to wait upon his *Deputy*, who is to prepare the Business speedily, and to lay it orderly before his *Worship*.

XVII. No *Grand-Master*, *Deputy Grand-Master*, *Grand-Warden*, *Treasurer*, *Secretary*, or whoever acts for them, or in their stead *pro tempore*, can at the same time be the *Master* or *Warden* of a particular *Lodge*; but as soon as any of them has honourably discharg'd his *Grand Office*, he returns to that Post or Station in his particular *Lodge*, from which he was call'd to officiate above.

XVIII. If the *DEPUTY GRAND-MASTER* be sick, or necessarily absent, the *Grand-Master* may chuse any *Fellow-Craft* he pleases to be his *Deputy pro tempore*: But he that is chosen *Deputy* at the *Grand-Lodge*, and the *Grand-Warden* too, cannot be discharg'd without the Cause fairly appear to the *Majority* of the *Grand-Lodge*; and the *Grand-Master*, if he is uneasy, may call a *GRAND-LODGE* on purpose to lay the Cause before them, and to have their Advice and Concurrence: In which case, the *Majority* of the *Grand-Lodge*, if they cannot reconcile the *Master* and his *Deputy* or his *Wardens*, are to concur in allowing the *Master* to discharge his said *Deputy* or his said *Wardens*, and to chuse another *Deputy* immediately; and the said *Grand-Lodge* shall chuse other *Wardens* in that Case, that Harmony and Peace may be preserv'd.

XIX. If the *Grand-Master* should abuse his Power, and render himself unworthy of the Obedience and Subjection of the *Lodges*, he shall be treated in a way and manner to be agreed upon in a *new Regulation*;

lation; because hitherto the ancient *Fraternity* have had no occasion for it, their former **GRAND-MASTERS** having all behaved themselves worthy of that honourable Office.

XX. The **Grand-Master**, with his *Deputy* and *Wardens*, shall (at least once) go round and visit all the *Lodges* about Town during his *Mastership*.

XXI. If the **Grand-Master** die during his *Mastership*, or by *Sickness*, or by being beyond *Sea*, or any other way should be tender'd uncapable of discharging his *Office*, the **Deputy**, or in his *Absence*, the **Senior GRAND-WARDEN**, or in his *Absence* the **Junior**, or in his *Absence* any three present *Masters* of *Lodges*, shall join to congregate the **GRAND-LODGE** immediately, to advise together upon that *Emergency*, and to send two of their Number to invite the *last GRAND-MASTER* to resume his *Office*, which now in course reverts to him; or if he refuse, then the *next last*, and so backward: But if no former **Grand-Master** can be found, then the *Deputy* shall act as *Principal*, until another is chosen; or if there be no *Deputy*, then the *oldest Master*.

XXII. The *Brethren* of all the *Lodges* in and about *London* and *Westminster*, shall meet at an **ANNUAL COMMUNICATION** and *Feast*, in some convenient Place, on *St. JOHN* *Baptist's Day*, or else on *St. JOHN* *Evangelist's Day*, as the **Grand-Lodge** shall think fit by a *new Regulation*, having of late Years met on *St. John* *Baptist's Day*: Provided,

The *Majority* of the *Masters* and *Wardens*, with the **Grand-Master**, his *Deputy* and *Wardens*, agree at their *Quarterly Communication*, three Months before, that there shall be a *Feast*, and a *General Communication* of all the *Brethren*: For if either the **Grand-Master**, or the *Majority* of the particular *Masters*, are against it, it must be dropt for that Time.

But whether there shall be a *Feast* for all the *Brethren*, or not, yet the **Grand Lodge** must meet in some convenient Place *annually* on *St. JOHN's Day*; or if it be *Sunday*, then on the *next Day*, in order to chuse every Year a *new GRAND-MASTER, Deputy, and Wardens*.

XXIII. If it be thought expedient, and the GRAND-MASTER, with the Majority of the Masters and Wardens, agree to hold a GRAND FEAST, according to the ancient laudable Custom of Masons, then the Grand-Wardens shall have the care of preparing the Tickets, seal'd with the Grand-Master's Seal, of disposing of the Tickets, of receiving the Money for the Tickets, of buying the Materials of the Feast, of finding out a proper and convenient Place to feast in; and of every other thing that concerns the Entertainment.

But that the Work may not be too burthensome to the two Grand-Wardens, and that all Matters may be expeditiously and safely managed, the Grand-Master, or his Deputy, shall have power to nominate and appoint a certain Number of Stewards, as his Worship shall think fit, to act in concert with the two Grand-Wardens; all things relating to the Feast being decided amongst them by a Majority of Voices; except the Grand-Master or his Deputy interpose by a particular Direction or Appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand-Master, or his Deputy, for Directions and Orders about the Premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their Advice and Orders; or else they may take the Matter wholly upon themselves, and do the best they can.

The Grand-Wardens and the Stewards are to account for all the Money they receive, or expend, to the Grand-Lodge, after Dinner, or when the Grand-Lodge shall think fit to receive their Accounts.

If the Grand-Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand-Feast, and about any Emergency or accidental thing relating thereto, that may require Advice; or else to take it upon himself altogether.

XXV The Masters of Lodges shall each appoint one experienc'd and discreet Fellow-Craft of his Lodge, to compose a COMMITTEE, consisting of one from every Lodge, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket, and shall have

have Power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause: *Provided* they send no Man away before they have acquainted all the Brethren within Doors with the Reasons thereof, to avoid Mistakes; that so no true Brother may be debar'd, nor a false Brother, or mere Pretender, admitted. This Committee must meet very early on St. John's Day at the Place, even before any Persons come with Tickets.

XXVI. The GRAND-MASTER shall appoint two or more trusty Brethren to be Porters, or Door-keepers, who are also to be early at the Place, for some good Reasons; and who are to be at the Command of the Committee.

XXVII. The *Grand-Wardens*, or the *Stewards*, shall appoint before-hand such a Number of Brethren to serve at Table as they think fit and proper for that Work; and they may advise with the *Masters* and *Wardens* of *Lodges* about the most proper Persons, if they please, or may take in such by their Recommendation; for none are to serve that Day, but *free* and *accepted* *Masons*, that the Communication may be free and harmonious.

XXVIII. All the Members of the *Grand-Lodge* must be at the Place long before Dinner, with the *Grand-Master*, or his *Deputy*, at their Head, who shall retire, and form themselves. And this is done in order,

1. To receive any *Appeals* duly lodg'd, as above regulated, that the *Appellant* may be heard, and the Affair may be amicably decided before Dinner, if possible; but if it cannot, it must be delay'd till after the *new Grand-Master* is elected; and if it cannot be decided after Dinner, it may be delay'd, and refer'd to a *particular Committee*, that shall quietly adjust it, and make Report to the next *Quarterly Communication*, that Brotherly-Love may be preserv'd.

2. To prevent any Difference or Disgust which may be feared to arise that Day; that no Interruption may be given to the Harmony and Pleasure of the GRAND FEAST.

3. To consult about whatever concerns the Decency and Decorum

of the *Grand-Assembly*, and to prevent all Indecency and ill Manners, the Assembly being promiscuous.

4. To receive and consider of any good Motion, or any momentous and important Affair, that shall be brought from the particular *Lodges*, by their Representatives, the several *Masters* and *Wardens*.

XXIX. After these things are disens'd, the *Grand-Master* and his *Deputy*, the *Grand-Warden*, or the *Stewards*, the *Secretary*, the *Treasurer*, the *Clerks*, and every other Person, shall withdraw, and leave the *Masters* and *Wardens* of the particular *Lodge* alone, in order to consult amicably about electing a *New GRAND-MASTER*, or continuing the *present*, if they have not done it the Day before; and if they are unanimous for continuing the *present Grand-Master*, his *Worship* shall be call'd in, and humbly desir'd to do the *Fraternity* the Honour of ruling them for the Year ensuing. And after Dinner it will be known whether he accepts of it or not: For it should not be discover'd but by the Election itself.

XXX. Then the *Masters* and *Wardens*, and all the Brethren, may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at *Table*.

XXXI. Some time after Dinner the *GRAND-LODGE* is form'd, not in Retirement, but in the Presence of all the Brethren, who yet are not Members of it, and must not therefore speak until they are desir'd and allow'd.

XXXII. If the *Grand-Master* of last Year has consented with the *Master* and *Wardens* in private, before Dinner, to continue for the Year ensuing; then one of the *Grand-Lodge*, deputed for that purpose, shall represent to all the Brethren his *Worship's* good *Govern-ment*, &c. And turning to him, shall, in the Name of the *Grand-Lodge*, humbly request him to do the *FRATERNITY* the great Honour (if nobly born, if not) the great Kindness of continuing to be their *Grand-Master* for the Year ensuing. And his *Worship* declaring his Consent by a Bow or a Speech, as he pleases, the said deputed Member of the *GRAND-LODGE* shall proclaim him *Grand-Master*; and

all the Members of the *Lodge* shall salute him in due Form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure, and Congratulation.

XXXIII. But if either the *Master* and *Wardens* have not in private, this Day before Dinner, nor the Day before, desir'd the *last Grand-Master* to continue in the *Mastership* another Year; or if he, when desir'd, has not consented: Then,

The *last Grand-Master* shall nominate his Successor for the Year ensuing, who, if unanimously approv'd by the *Grand-Lodge*, and if there present, shall be proclaim'd, saluted, and congratulated the *new Grand-Master* as above hinted, and immediately install'd by the *last Grand-Master*, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the *new Grand-Master* shall be chosen immediately by *Ballot*, every *Master* and *Warden* writing his Man's Name, and the *last Grand-Master* writing his Man's Name too; and the Man, whose Name the *last Grand-Master* shall first take out, casinally or by chance, shall be *GRAND-MASTER* for the Year ensuing; and if present, he shall be proclaim'd, saluted, and congratulated, as above hinted, and forthwith install'd by the *last Grand-Master*, according to Usage.

XXXV. The *last Grand-Master* thus continued, or the *new Grand-Master* thus install'd, shall next nominate and appoint his *Deputy Grand-Master*, either the *last* or a *new one*, who shall be also declar'd, saluted and congratulated as above hinted.

The *Grand-Master* shall also nominate the *new GRAND-WARDENS*, and if unanimously approv'd by the *Grand-Lodge*, shall be declar'd, saluted, and congratulated, as above hinted; but if not, they shall be chosen by *Ballot*, in the same way as the *Grand-Master*. As the *Wardens* of private *Lodges* are also to be chosen by *Ballot* in each *Lodge*, if the Members thereof do not agree to their *Master's Nomination*.

XXXVI. But if the *BROTHER*, whom the *present Grand-Master* shall nominate for his Successor, or whom the Majority of the *Grand-Lodge* shall happen to chuse by *Ballot*, is, by *Sickness* or other necessary

necessary Occasion, absent from the *Grand-Feast*, he cannot be proclaim'd the **NEW GRAND-MASTER**, unless the *old Grand-Master*, or some of the *Masters* and *Wardens* of the *Grand-Lodge* can vouch, upon the Honour of a *Brother*, that the said Person, so nominated or chosen, will readily accept of the said Office; in which case the *old Grand-Master* shall act as *Proxy*, and shall nominate the *Deputy* and *Wardens* in his Name, and in his Name also receive the usual Honours, Homage, and *Congratulation*.

XXXVII. Then the *Grand-Master* shall allow any *Brother*, *Fellow-Craft*, or *Apprentice* to speak, directing his Discourse to his *Worship*; or to make any Motion for the good of the Fraternity, which shall be either immediately consider'd and finish'd, or else refer'd to the Consideration of the *Grand-Lodge* at their next *Communication*, stated or occasional. When that is over,

XXXVIII. The **GRAND-MASTER** or his *Deputy*, or some *Brother* appointed by him, shall harangue all the Brethren, and give them good Advice: And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away or stay longer, as they please.

XXXIX. Every *Annual GRAND-LODGE* has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *ancient Fraternity*: Provided always that the *old LAND-MARKS* be carefully preserv'd, and that such Alterations and *new Regulations* be proposed and agreed to at the third *Quarterly Communication* preceding the *Annual Grand Feast*; and that they be offered also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest *Apprentice*; the *Approbation* and *Consent* of the *Majority* of all the Brethren present being absolutely necessary to make the same binding and obligatory; which must, after Dinner, and after the *new Grand-Master* is install'd, be solemnly desir'd; as it was desir'd and obtain'd for these *REGULATIONS*, when propos'd by the **GRAND-LODGE**, to about 150 Brethren, on *St. John Bap-*
tij's Day, 1721.

P O S T S C R I P T.

Here follows the Manner of constituting a **New Lodge**, as practis'd by his Grace the DUKE of WHARTON, the present *Right Worshipful Grand-Master*, according to the ancient Usages of Masons.

A New Lodge, for avoiding many Irregularities, should be solemnly constituted by the *Grand-Master*, with his *Deputy* and *Wardens*; or in the *Grand-Master's* Absence, the *Deputy* shall act for his *Worship*, and shall chuse some *Master* of a *Lodge* to assist him; or in case the *Deputy* is absent, the *Grand-Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro tempore*.

The Candidates, or the new *Master* and *Wardens*, being yet among the *Fellow-Craft*, the **GRAND-MASTER** shall ask his *Deputy* if he has examin'd them, and finds the Candidate *Master* well skill'd in the *noble Science* and the *royal Art*, and duly instructed in our *Mysteries*, &c.

And the *Deputy* answering in the affirmative, he shall (by the *Grand-Master's* Order) take the Candidate from among his *Fellows*, and present him to the *Grand-Master*; saying, *Right worshipful GRAND-MASTER, the Brethren here desire to be form'd into a new Lodge; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispers'd over the Face of the Earth.*

Then the **GRAND-MASTER**, placing the Candidate on his left Hand, having ask'd and obtain'd the unanimous Consent of all the Brethren, shall say; *I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c. with some other Expressions that are proper and usual on that Occasion, but not proper to be written.*

Upon

Upon this the Deputy shall rehearse the *Charges* of a Master, and the **GRAND-MASTER** shall ask the Candidate, saying, *Do you submit to these Charges, as Masters have done in all Ages?* And the **CANDIDATE** signifying his cordial Submission thereunto, the **Grand-Master** shall, by certain significant Ceremonies and ancient Usages, install him, and present him with the *Constitutions*, the *Lodge-Book*, and the *Instruments* of his Office, not all together, but one after another; and after each of them, the **Grand-Master**, or his *Deputy*, shall rehearse the short and pithy *Charge* that is suitable to the thing presented.

After this, the Members of this *new Lodge*, bowing all together to the **Grand-Master**, shall return his *Worship* *Thanks*, and immediately do their *Homage* to their *new Master*, and signify their *Promise* of *Submission* and *Obedience* to him by the usual *Congratulation*.

The *Deputy* and the **Grand-Wardens**, and any other Brethren present, that are not Members of this *new Lodge*, shall next congratulate the *new Master*; and he shall return his becoming *Acknowledgments* to the **GRAND-MASTER** first, and to the rest in their Order.

THEN the **Grand-Master** desires the *new Master* to enter immediately upon the *Exercise* of his Office, in chusing his *Wardens*: And the *New Master* calling forth two *Fellow-Craft*, presents them to the **Grand-Master** for his *Approbation*, and to the *new Lodge* for their *Consent*. And that being granted,

The *senior* or *junior* **GRAND-WARDEN**, or some Brother for him, shall rehearse the *Charges* of *Wardens*; and the *Candidate* being solemnly ask'd by the *new Master*, shall signify their Submission thereunto.

Upon which the *New Master*, presenting them with the *Instruments* of their *Office*, shall, in due Form, install them in their proper Places; and the Brethren of that *new Lodge* shall signify their *Obedience* to the *new Wardens* by the usual *Congratulation*.

And this *Lodge* being thus compleatly constituted, shall be register'd in the **Grand-Master's Book**, and by his Order notify'd to the *other Lodges*.

APPROBATION.

Whereas by the Confusions occasion'd in the Saxon, Danish, and Norman Wars, the Records of Masons have been much vitiated, the Free Masons of England twice thought it necessary to correct their CONSTITUTIONS, CHARGES, and REGULATIONS; first in the Reign of King A TH E L S T A N the Saxon, and long after in the Reign of King E D W A R D IV. the Norman: And WHEREAS the old Constitutions in England have been much interpolated, mangled, and miserably corrupted, not only with false Spelling, but even with many false Facts and gross Errors in History and Chronology, through Length of Time, and the Ignorance of Transcribers, in the dark illiterate Ages, before the Revival of Geometry and ancient Architecture, to the great Offence of all the learned and judicious Brethren, whereby also the Ignorant have been deceiv'd.

And our late Worthy Grand-Master, his Grace the Duke of MONTAGU, having order'd the Author to peruse, correct, and digest, into a new and better Method, the History, Charges, and Regulations, of the ancient FRATERNITY; He has accordingly examin'd several Copies from Italy and Scotland, and sundry Parts of England, and from thence, (tho' in many things erroneous) and from several other ancient Records of Masons, he has drawn forth the above-written new CONSTITUTIONS, with the Charges and General Regulations. And the Author having submitted the whole to the Refusal and Corrections of the late and present DEPUTY Grand-Master, and of other learned Brethren; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication: He did regularly deliver them to the late GRAND-MASTER himself, the said Duke of MONTAGU, for his Examination, Correction, and Approbation; and His Grace, by the Advice of several Brethren, order'd the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the Press during his Mastership.

THEFORE We, the present GRAND-MASTER of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the DEPUTY Grand-Master, the Grand-Wardens, the Masters and Wardens of particular Lodges (with the Consent of the Brethren and Fellows in and about the Cities of LONDON and WESTMINSTER) having also perused this Performance, DO JOIN our laudable Predecessors in our solemn Approbation thereof; as what We believe will fully answer the End proposed; all the valuable Things of the old Records being retain'd, the Errors in History and Chronology corrected, the false Facts and the improper Words omitted, and the whole digested in a new and better Method. K And

And we ordain That these be receiv'd in every particular *Lodge* under our Cognizance, as the ONLY CONSTITUTIONS of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master shall think fit; and which the new Brethren should peruse before they are made.

PHILIP Duke of WHARTON Grand-Master,
J. T. DESAGULIERS L. L. D. and F. R. S.
DEPUTY Grand-Master.

Joshua Timson
William Hawkins Grand-Wardens.

And the Masters and Wardens of particular *Lodges*, viz.

I. THOMAS MORRIS, sen. Master. <i>John Bristow</i> } Wardens. <i>Abraham Abbot</i> }	XI. FRANCIS Earl of DALKEITH Master. <i>Capt. Andrew Robinson</i> } Wardens. <i>Col. Thomas Irwood</i> }
II. RICHARD HAIL Master. <i>Philip Wolverston</i> } Wardens. <i>John Doyer</i> }	XII. JOHN BEAL M. D. and F. R. S. Master. <i>Edward Pawlet Esq;</i> } Wardens. <i>Charles More Esq;</i> }
III. JOHN TURNER Master. <i>Anthony Sayer</i> } Wardens. <i>Edward Cale</i> }	XIII. THOMAS MORRIS jun. Master. <i>Joseph Ridler</i> } Wardens. <i>John Clark</i> }
IV. MR. GEORGE PAYNE Master. <i>Stephen Hall M. D.</i> } Wardens. <i>Francis Sorell Esq;</i> }	XIV. THOMAS ROBBIE Esq; Master. <i>Thomas Grave</i> } Wardens. <i>Bray Lane</i> }
V. MR. MATH. BIRKHEAD Master. <i>Francis Baily</i> } Wardens. <i>Nicholas Abraham</i> }	XV. MR. JOHN SHEPHERD Master. <i>John Senex</i> } Wardens. <i>John Buxley</i> }
VI. WILLIAM READ Master. <i>John Glover</i> } Wardens. <i>Robert Cordell</i> }	XVI. JOHN GEORGES Esq; Master. <i>Robert Gray Esq;</i> } Wardens. <i>Charles Grymes Esq;</i> }
VII. HENRY BRANSON Master. <i>Henry Lug</i> } Wardens. <i>John Townshend</i> }	XVII. JAMES ANDERSON A. M. } Master. The Author of this Book. } Master. <i>Gwyn Vaughan Esq;</i> } Wardens. <i>Walter Greenwood Esq;</i> }
VIII. Master. <i>Jonathan Siffon</i> } Wardens. <i>John Shipton</i> }	XVIII. THOMAS HARBIN Master. <i>William Atteley</i> } Wardens. <i>John Saxon</i> }
IX. GEORGE OWEN M. D. Master. <i>Emm Bowen</i> } Wardens. <i>John Heath</i> }	XIX. R. BERT CAPELL Master. <i>Isaac Mansfield</i> } Wardens. <i>William Bly</i> }
X. Master. <i>John Lubton</i> } Wardens. <i>Richard Smiths</i> }	XX. JOHN GORMAN Master. <i>Charles Garey</i> } Wardens. <i>Edward Morphey</i> }